



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



HARVARD DIVINITY SCHOOL  
ANDOVER-HARVARD THEOLOGICAL  
LIBRARY



From the collection  
of the  
UNIVERSALIST M.  
SOCY.









*Universalist Sunday  
School Library*

**THIS BOOK**

*is a gift from*

**The Universalist Historical Society**

**16 Beacon Street**

**Boston 8, Massachusetts**

**Established 1834**



**Presented in the name of:**

**Date:**

**April 1962**

Digitized by Google







**ORTHODOXY AS IT IS;**  
**OR,**  
**ITS MENTAL INFLUENCE**  
**AND**  
**PRACTICAL INEFFICIENCY AND EFFECTS**  
**ILLUSTRATED**  
**BY PHILOSOPHY AND FACTS.**

**BY**  
**R. TOMLINSON AND D. P. LIVERMORE.**

**"By their fruits ye shall know them."**

**BOSTON:**  
**PUBLISHED BY A. TOMPKINS,**  
**38 CORNHILL.**  
**1845.**

BT  
837

T6

cop. 2

Entered according to act of Congress, in the year 1845,

By ABEL TOMPKINS,

In the Clerk's Office of the District Court of Massachusetts.

Stereotyped by  
GEORGE A. CURTIS;  
NEW ENGLAND TYPE AND STEREOTYPE FOUNDRY.

## P R E F A C E.

---

THE following pages have been written for the purpose of awakening thought in relation to the mental and practical influences of some of the distinguishing features of Orthodoxy, so called, as well as to exhibit their want of power in restraining the passions and regulating the conduct, and of thus taking away the “occasion for glorying” which many in their blindness seem to suppose they have. We have entitled them, **ORTHODOXY AS IT IS**, not because of a supposition that they contain a thorough history of its doctrines, for only a small proportion of them are noticed, neither because the darkest shades which they throw over the soul of man are exhibited. No. This history is not written yet as it will be. We have endeavored only to exhibit *some* of its general spirit and effects as they have been, and are, manifested in the lives of its professors and advocates. What has been done is true to our motto. As far as we have gone, it is believed we have represented Orthodoxy as it is. It may be thought that some of the extracts made are rather as it *was*, than as it is now, but we believe it to be the same in spirit ever, and that the present faith embraces all that Edwards wrote and preached—yea, is it not preached virtually at all times in every Orthodox pulpit in the land? Let

it not be thought that its spirit is changed while such men as Rev. Messrs. Smith, Knapp, and Hatfield, are sustained by its members, and their works made popular. Though it may wear a cloak at the present time, because it is popular to do so, yet the thing cloaked is the same that was abroad naked half a century since. Change the fashion, and it would come again as before. The evidence which we have presented of our position has been gathered, as will be seen, from many sources, and all of them to be relied on as true and faithful. There is nothing stated that is not susceptible of the clearest proof. And lest we may have neglected to render proper acknowledgment in all cases, we will here say, that we are greatly indebted to the Trumpet and Magazine of Boston—the Boston Recorder—the Union and Messenger of New York—the Magazine and Advocate of Utica, N. Y.—and other periodicals and books named. Each, we trust, will know his own, and accept the acknowledgment here made. Though the work is in two parts, and has each its own author, it is proper to state that they are intimately connected, and have particular reference the one to the other, as he who reads will discover.

With a fervent desire that what we have written may tend to the advancement of truth, we affectionately submit it to the careful attention of the reader.

*January 1, 1845.*

NOTE.—It may be proper to say here, that Part First of this work was prepared by D. P. Livermore; Part Second by R. Tomlinson; both of which are respectfully submitted.

## CONTENTS.

---

### PART I.

#### MENTAL INFLUENCES ILLUSTRATED.

##### CHAPTER I.

Spirit of Orthodoxy, . . . . .	10
--------------------------------	----

##### CHAPTER II.

Probable Effects of its Ministry, . . . . .	21
---	----

##### CHAPTER III.

Important Confessions of its Advocates, . . . . .	36
---	----

##### CHAPTER IV.

Confessions of its Ministry, . . . . .	52
--	----

##### CHAPTER V.

###### Actual Effects of its Ministry.

SECTION I.—Insanity. II.—Infidelity, . . . . .	58, 89
1*	

**PART II.****PRACTICAL INEFFICIENCY AND EFFECTS.****CHAPTER I.**

Practical Inefficiency of the Doctrine philosophically considered, . . . . .	105
--	-----

**CHAPTER II.**

Inefficiency of the Doctrine illustrated by the Confessions of its Advocates, . . . . .	129
---	-----

**CHAPTER III.**

Inefficiency of the Doctrine illustrated by a reference to Imprisoned Convicts, . . . . .	155
---	-----

**CHAPTER IV.**

Inefficiency of the Doctrine illustrated by the Lives of its Ministers, . . . . .	174
---	-----

**CHAPTER V.****Practical Effects of the Doctrine.**

<b>SECTION I.—Suicides. II.—Murders, . . . . ,</b>	<b>210, 222</b>
--	-----------------

# ORTHODOXY AS IT IS.

---

## INTRODUCTION.

AN author should be guided by at least the three following considerations, in communicating his thoughts to the public: first, he should have a good object; second, he should employ the best means to accomplish it; and third, it should be of sufficient importance to reward him for the attention bestowed upon it. If he is not guided by these considerations, better that he permit his thoughts to rest quietly in his own bosom.

That we have a good motive in preparing the following pages for the public eye, is known to that God who is acquainted with all the thoughts and secret emotions of the heart; therefore we have no disposition to conceal it. It is to show the awful effects of a realizing belief in the doctrine of popular orthodoxy, as connected with the particular sentiment of ENDLESS MISERY—that its legitimate influence may be plainly seen, when it has its power over man.

Believing it to be detrimental to their peace, and to the happiness of the world, and derogatory to the character of God—inconsistent with his nature, and opposed to the principles of his gov-

ernment—at war with his attributes, the revelations of his character as a Father, and with the Scriptures of truth—hostile to reason, and all that we know of God as manifested through nature; we are therefore prompted to preach and write against it, and present those facts relative to its awful effects, which, as it is hoped, may be instrumental in hastening the time when it shall be numbered among the things that *were*.

A word relative to the means employed to accomplish the desired object. It is believed that *direct reference to facts* is the most effectual method to make the advocates of this doctrine pause and inquire whether a sentiment fraught with such awful consequences can be of God!

Again: the object, and what is now regarded as the best means to accomplish it, are before the reader. That it is worthy all the attention which can possibly be bestowed upon it, is evident to every candid mind. It is to be instrumental in saving parents and children from insanity, lunatic asylums, a premature death, and suicide—in saving them from deep agony and sorrow, and from erroneous views of the character of God—in saving them from false reasoning, from false doctrines, and from a false interpretation of the Bible. This is a work worthy all the talent of man—yea, of an angel. Could we succeed in accomplishing our object, instead of the heaving sigh, the aching heart and the scalding tear being the companions of doubting souls, peace, like a sweet angel of light, would dwell with them; and they would calmly rest upon the promises of God, confiding in him, believing that they were under his pitying eye and shadowing wing!

A word in reference to the use of the term "orthodox." By it we do not intend to designate a *particular* sect, but to include all who advocate the popular doctrine of **ENDLESS MISERY**. This is urged as the great motive power to become pious, and is the main-spring of action in all the dominant sects. Its advocates are aware of this, and hence they will brand an individual as an apostate, and excommunicate him for heresy, much quicker for rejecting this doctrine than for any other particular feature of the creed. The reason is obvious. They know that by breaking away from this, they are overleaping the fundamental principle of orthodoxy. In fact, this is as much the life of orthodoxy, as the blood is the life of man. This is what gives vitality to the other articles of the creed ; take it away, and orthodoxy must soon expire ! Other principles are so strongly wedded to this, that they cannot remain after it is removed. This is the heart of the theory ; and when it stops its beating, the whole system lies cold in death ! Hence, in removing this horrid doctrine of heathenism, we lay the axe at the root of the tree, and as it falls the days of popular orthodoxy are numbered. May God hasten the time of its departure, that it may soon expire, and be buried in the grave of everlasting oblivion ; and may no angel ever hover over its tomb with his trump, to sound its resurrection morn !

## CHAPTER I.

### SPIRIT OF ORTHODOXY.

THE spirit of orthodoxy is fully illustrated in the character of the opposition which its advocates have adopted in their warfare against Universalists and Universalism. By them, everything has been done which an inventive genius could do, to prejudice the people against the doctrine. It has been misrepresented, and held up in a garbled light before the public, as leading to all manner of crime; hence, the indignation and prejudices of community have been excited against it. It is charged, by the advocates of popular orthodoxy, as being infidelity in disguise—baptized into the waters of the sanctuary! It is said to be opposed to vital religion, the fundamental principles of the gospel; at war with the Bible, the attributes of God; and hostile to the truest interests of man, and the development of the higher and nobler sentiments of his nature. Though it is said to be unscriptural, unreasonable, illogical and absurd, and so palpably sophistical that all can see its naked deformity, still every precaution is taken by its opposers to keep the people from hearing it preached! But if it be so unreasonable and absurd as its opposers affirm, why do they not say to the people—"Go and hear it preached by one of its advocates, and judge for yourself of its absurdity; see for yourselves how unscriptural

and illogical it is. I do not ask you to take my word as proof solely, that it is of Antichrist—judge for yourselves?" But no! the advice is, "keep away—avoid hearing it preached—listen not to its advocates!" If it be so unreasonable and absurd, why do its opposers, when they speak of it, almost invariably misrepresent it? Seldom, if ever, do they state it as it is; and this is the spirit of orthodoxy of which we justly complain, and of which (by way of proof) some choice specimens are given in the present chapter.

Again: Universalists have generally been regarded as poor, despised, duped sinners, and treated as such by the spirit of popular orthodoxy. This spirit has led its advocates to treat them coldly; hence it has labored to close up all the avenues of social feeling and intercourse with them; and it has overleaped the bounds of common courtesy, and looked upon the believers in the universality of God's grace and salvation as non-evangelical, and hence not fit associates for orthodox community! Consequently it has been said by the *pious* orthodox, that Universalists are servants of the devil, and full of all deceivableness. It is said they are fit associates for drunkards, profane swearers, and the licentious; and as a Rev. evangelical divine—a *very pious* (?) orthodox preacher and opposer—says: "From this class of men are the majority of their converts—converts worthy to be associated with the Antediluvians, the Sodomites, Judas Iscariot, Ananias and Sapphira, Demas, and Tom Paine." This is an illustration of its SPIRIT. How *lovely!* of what fair report!

Orthodoxy has succeeded so well in exciting the prejudices of community against Universalists,

in reference to their supposed awful depravity, that long ago it passed into a proverb among them, when they desired to express an awfully depraved case, to say—"He is as bad as a Universalist!"

Universalism has been branded by its opposers as the doctrine of the devil, and its advocates as teachers of lies—as preaching a sentiment which makes the hearts of the righteous [*i. e.* as interpreted, the orthodox!] sad, and one that strengthens the hands of the wicked, that he should be induced to rush into sin, and wade in crime, and be steeped in transgression—so that he will lie, steal, and murder, and go unpunished. This has been the general character of the orthodox opposition. The spirit in which we have been met, has rendered brotherly kindness and Christian charity and courtesy nearly obsolete terms in the ranks of our opposers, when dealing with Universalism. The opposition is of a character that needs to be "sharply rebuked."

Though insanity, murder and suicide, have been the legitimate effects of preaching the doctrine of endless misery, still its advocates, indifferent to these horrid results, have had the effrontery to charge *Universalism* as leading to irreligion, licentiousness, drunkenness and murder! Preachers have declaimed against its supposed irreligious tendencies, from the learned doctor of divinity down to the unlearned exhorter. It has been denounced as begetting a spirit, whose legitimate influence is to corrupt the morals of community; and the reason assigned by the opposer, why *some* professed Universalists are not more abandoned characters, is, because they are not under the

influence of their doctrine! It is said they are surrounded by *orthodox* influences, and retain enough of orthodox sentiments to keep them from plunging into crime! While Universalism has been represented as leading to sin, the doctrine of endless misery, it would seem from the zeal of its advocates, has been presented as the "universal panacea" to make men love God, and restrain them from rushing into iniquity. But there is one fact not to be forgotten, viz., those who have been the most zealous in declaiming against the licentious tendency of Universalism, and urging the doctrine of endless woe as the proper restraining motive from vice, have been, as time has proved, the greatest hypocrites in society. Hypocrisy has long brooded beneath the canonical robe, and licentiousness has long been concealed beneath sanctimonious appearances; and when their sins could be no longer hidden, they have stood forth in their naked and awful depravity. By them, Universalists have been shamefully treated, and Universalism grossly slandered.

But we intend to prove everything asserted, by an appeal to facts which cannot be controverted; hence the following testimony, from the writings of those who have declaimed against us, to prove what has already been said relative to the character of the opposition. The first choice specimen of eloquent literature is taken from an orthodox paper called the "Philadelphian," when edited by the Rev. Dr. Ely. It originally appeared in the "Christian Soldier," so called; but as it is copied into Dr. Ely's paper, to be sent to his readers, it presupposes that he approved of the article. Finding its way into a paper, one of the leading

organs of the Presbyterian denomination, it will be seen that we quote from high authority. Here is the article :—

“ RUM-SELLERS TURNING UNIVERSALISTS.

“ We understand that two or three rum-sellers, in this city, have left the evangelical church and gone over to the Universalists. We suppose they found it difficult to reconcile their business with their profession, and have therefore joined a society where they can deal poison out to their fellow-men without restriction.

“ What a fine shelter for all kinds of wickedness does Universalism afford ? Men can not only sell rum without reproach of conscience, but rejoice over the multitudes whom they send, through the drunkard’s grave, to heaven ! We most heartily wish that all those members of evangelical churches, who persist in this iniquitous traffic, would become Universalists. They would then fight under their appropriate flag, and maintain their character for consistency ; while the churches, to which they are now a disgrace, would be rid of one of the worst hindrances to spiritual prosperity.

“ It is a remarkable fact, that most of those who abandon a Christian profession, and embrace Universalism, do it under the influence of some prevailing sin, and often plunge into a course of vice and dissipation ; while those who renounce that sentiment, and embrace the religion of the gospel, become better members of society, and ornaments to the church of Christ.”

Here we are *very* charitably told that Universalism allows people to “deal out *poison* to their fellow men without restriction ;” and it affords “a fine shelter for ALL KINDS OF WICKEDNESS”—“that most of those who abandon a Christian profession and embrace Universalism, do it under the influ-

ence of some prevailing sin, and often plunge into a course of vice and dissipation!" This is too mean and contemptible to spend time in commenting upon. An appeal to facts plainly shows that it is a gross slander. It is quoted to illustrate the SPIRIT in which we have been assailed, and to show the *character of the opposition*.

The following is taken from the same paper, [Christian Soldier.] The reader can see how much *argument* there is in it; and those acquainted with the Christian character of Hosea Ballou, know well that it is false. But read it:—

"Passing, not long since, through a street in the western part of this city, I observed three sailors close before me, one of whom was just drunk enough to walk zig-zag, and was boisterously, with every breath, uttering the words of God and Christ in the most profane manner. This one was a rod or two behind the others. As he passed a grog-shop, he looked in, and saw there Hosea Ballou, the Universalist preacher, and immediately called out to his comrades, '*Hello, Jim, there's old Hozy; let's go in and treat him*—[throwing up his right hand and snapping his thumb and finger]—*I like old Hozy, I s——r; he preaches the TRUE DOCTRINE!*'"

The impression here, which this professed *evangelical* paper tries to give to its readers, is, that this venerable Christian man was intemperate, of which there is not the slightest proof; and even if there were, and the doctrine which he believes is to be held accountable, we can by the same mode of argumentation prove that all professed evangelical doctrines are of the devil, awfully corrupt; for some of the most hypocritical, licentious and depraved of the land have professed them.

And simply to show how easy a thing it is to answer a man according to his folly, that he shall not be wise in his own conceit, thinking that he cannot be answered, we present the following, taken from an orthodox work:—

“ ‘ I have lived to bury the old crop, on which any dependence could be placed. I believe I should never have left Olney, had not so *incorrigible* a spirit prevailed in a parish I had so long labored to reform.’ ”—*Newton. See Cecil's Life.*

“ These are Newton's sentiments—now for Scott's.—‘ I cannot and need not convey to others, a particular account of all things which render the thoughts of spending my days at Olney painful to me. There are above two thousand inhabitants in this town, almost all Calvinists, ~~EVEN THE MOST DEBAUCHED OF THEM!~~ The inhabitants are become like David, wiser than their teachers, that is, think themselves so; and have learned to stupefy their conscience— vindicate their sloth and wickedness, and shield off conviction. Pretty strong statement this! as for myself, I am very unpopular in this town, and preach in general to small congregations.’ ”—*Scott's Life.*

The following develops the *SPIRIT* that stirs in the bosom of another professed *evangelical* divine—the *Rev. Mr. Storrs*. It is valuable chiefly for showing the *character* of the opposition. Mr. Storrs was reviewing and commending a work written against Universalism by Mr. Davis. This *very evangelical* man says—“ Infidel hypocrisy is the proper name for Universalism.” But here is the choice specimen of eloquent literature:—

“ On the whole, we regard this, [J. M. Davis' book] as a very valuable addition (if any additions are needed) to the stock of treatises already published, on

the subject of INFIDEL HYPOCRISY. This is the proper name of *Universalism*, infidelity baptized in the waters of the sanctuary ; and going forth from its baptism, to deceive the people. Some are deceived by it, especially those that ‘ give their neighbor drink, that put the bottle to him, and make him drunken also,’ that they may grasp his property, and ‘ look upon his nakedness.’ The drunkard and the drunkard-maker ; the thief and profane swearer ; the licentious man and the man of revenge, may be deceived by Universalist preachers ; and from this class of men are the majority of their converts ; converts worthy to be associated with the Antediluvians, the Sodomites, Judas Iscariot, Ananias and Sapphira, Demas and Tom Paine.”

The following is from the pen of the *Rev. James T. Woodbury*, of Acton. Of Universalism, he writes thus :—

“ Now it appears to me that the moral influence of the doctrine is enough to condemn it. All the drunkards and profane swearers are of your faith ; and you may go to our States Prisons and Houses of Correction, and you will find them filled with Universalists !”

The following is taken from the *N. H. Observer*. It speaks for itself. The editor is reviewing revivals, and doubtless speaks the sentiments of his brethren :—

“ There is another circumstance peculiarly impressive in the revivals of the last two years which ought to fill our hearts with joy and gladness ; an uncommon number of *Universalists*, Sceptics, Deists, Atheists, and other *libertines* of various grades, have, by the mighty power of God, been made the hopeful subjects of regenerating grace.”

The following slander (it deserves no better name) is taken from a leading orthodox journal :—

**"PREACHING BACKWARD."**—Some time ago, a Universalist contrived to procure admission into a pulpit, on a Lord's day morning, when the regular preacher happened to be absent. The minister returned in the afternoon, and after the usual services, one of his sons, then a boy about ten years of age, said to him, 'Father, I went to hear the strange preacher, this morning.'

'What was his text?'

'The wicked shall be turned into hell, and all the nations that forget God.'

'What did he make of it?'

'He said there was no wicked people, and no hell, and no nations that forget God. *He preached all backward.*'"

The following is found in the Sixth Annual Report of the American Baptist Home Missionary Society:—

"The Universalist has given up his soul-destroying error, and embraced the doctrine of the Bible—the Sabbath-breaker is now found at the house of God—the profane swearer has become a praying man—the drunkard has dashed the cup of death from his lips," &c.

What an association! The Universalist, the Sabbath-breaker, the profane swearer, and the drunkard!

And the following appeared in the leading orthodox journal of New England, the "Boston Recorder," edited by a professed *evangelical* divine:—

"The Universalists of Lowell are of the genuine stock, and their claims to a lineal descent from the famous interloper on the grounds of Eden, will never be disputed. Hear their language, uttered in the midst

of a religious congregation,—‘ D—n him, why don’t he read the letter ? ’ ‘ By G—d, I am a Universalist ! ’ This is Universalism ! How *lovely* ! Of what fair report ! ”

The Rev. Dr. Hawes, of Hartford, has unrighteously, but characteristically, said, that when Universalism is preached in any populous place, “it is embraced chiefly, if not only,” by the ungodly ; that Deists, profane swearers, Sabbath-breakers, adulterers, and drunkards, and fornicators, &c., run together “*to hear that there is no hell, and that adulterers shall inherit the kingdom of God,*” “*that the Bible lies,*” and that there “*is no punishment for the wicked.*”

From the above we can learn the *spirit of orthodoxy*, and the *general character of the opposition* which has assailed us ; for it comes from the highest and most respectable authority in the ranks of our opponents. These sentiments are taken from the leading journals of the professed *evangelical* denominations which are hostile to Universalism, or from the writings of DOCTORS OF DIVINITY ! However slanderous the sentiments are, or unworthy of a Christian’s head or heart, it cannot be said that they come from some low, obscure source, or from unlearned individuals, who are without influence. They are from men of influence and popularity in the orthodox denomination.

The reader will readily perceive that an application of our opponents’ reasoning is made to his own doctrine, in many places in this volume ; hence he must either allow his reasoning fallacious and absurd—(if sound, his own doctrine is

impeached)—or confess that he advocates a sentiment whose legitimate influence is to irreligion and sin. So far as our information extends upon this point, those who have written against Universalism always charge every dereliction of duty upon the *doctrine*, as one of its “IRRELIGIOUS tendencies,” which should be attributed to the *individual* professing it. If a man who has professed to believe in Universalism, has done a wrong act, used profane language, been intemperate, or told a lie, it is immediately charged upon the doctrine as its legitimate fruits ; whereas, should an orthodox professor do the same, or ten-fold worse, his doctrine is at once exonerated, and his sin is all laid to the “weakness of the flesh,” or the “temptation of the devil !” If a professed Universalist has been partial, or exercised an unkind and unforgiving spirit, professed *evangelicals* cry out, “So much for the IRRELIGIOUS tendencies of Universalism—crucify it ! crucify it !” Now they must not complain if an application of their mode of reasoning is made to their own doctrine ; and to do so is to prove that it has a most corrupt tendency indeed !

It will be proved by undeniable facts, that a realizing belief in the doctrine of ENDLESS MISERY leads to *deep melancholy, insanity, murder, and suicide*. And we ask the reader to peruse carefully what shall follow—pause, reflect, and ask himself whether a doctrine, whose legitimate influence, when it has its power over man, is to dethrone the reason—a doctrine which leads to such tremendous consequences, can be of God ?—whether it can come from that Source of infinite love, which can only bless ?

## CHAPTER II.

### PROBABLE EFFECTS OF ITS MINISTRY.

We have said in the preceding chapter, that a realizing belief in the doctrine of **ENDLESS MISERY** leads to *deep melancholy* and **INSANITY**. We have promised to substantiate the charges brought against the doctrine, by an appeal to facts which cannot be controverted. Before doing so, however, we desire the reader to be made acquainted with the popular *style of preaching*, to show the *probability* that a realizing belief in such sentiments must fill the soul with agony, and crush all hopes into the dust which would spring up therein. In view of the following sentiments, the believing heart must be crushed low beneath the weight of fear which presses upon it. As the thoughts rest upon the future, it must writhe in agony as it meditates on the condition of a part of the children of God, as they roll upon hell's foaming surges, and leap and bound through its flames to find a drop of water to cool their parched tongues —but they only plunge still deeper into the fiery vortex, inhaling its burning atmosphere, and exhaling curses and groans, and “spitting poison at God,” amid contortions of body and gnashings of teeth! And thus to exist **ETERNALLY**! Who can believe thus, and not be sad and melancholy? Whose eyes would not be a fountain of tears, day and night, who could believe that a beloved friend

was thus to exist, and be sport for devils, **ETERNALLY?** Who would not be *melancholy and sad* indeed, if that loved friend were to suffer only for a day, the most excruciating torments that the most inventive genius could devise? And then, what is a *day* to **ETERNITY?**

Though at *first*, people may doubt whether a belief in hell-fire would make a person melancholy and *insane*, but as they pause and reflect upon the following description of hell, and upon the agonies of lost souls, and remember that some friend or they themselves may forever howl in the regions of black despair, it seems altogether *probable* that a *realizing* belief in the same would cause reason to reel upon her throne, and make a wreck of the human mind. For an individual to *begin* to realize that he or she is exposed to the flames of hell, is to fill the heart with pain, and bring forth gushing tears of agony! Go to the inquiry room or anxious seats, where death-bed-tormentors have excited the delicate nerve, and witness the tears, and hear the cries and sobs and groans of those who are fast tending to destruction.

But we pass to present the reader with a few extracts illustrating the *style of preaching* calculated to accomplish this work. It will be readily seen that a belief in such terrific doctrines must fill the soul with grief and anguish. The first extracts presented are from the *Rev. Dr. Edwards'* sermons, which have been called *very evangelical!* Such preaching cannot fail to affect unfavorably every sensibility, excite the mind, and frighten the multitude; hence Dr. Edwards was a great revivalist—and the preaching of those revivalists, such as Knapp and Swan, is of a similar charac-

ter to Dr. Edwards'. They dwell, generally, on the flames of hell, tormenting devils, and fiery coals, where impenitent sinners are forever to writhe in agony, and be "fire-brands" in the burning pit of wo, and "roast in glowing flames!" What a thought! ourselves or friends wrapped in sheets of flame, dwelling with tormenting devils **ETERNALLY**—existing forever beneath the scorching frown of omnipotent vengeance! And as they roll and heave and plunge beneath the surging waves of deep damnation millions of ages, and then ask how long their suffering is to continue—and then hear God speaking in all the wrath of infinite hate, saying: "**ETERNALLY ! FROM HELL THERE IS NO REPRIEVE !**"

But to the extracts. The following is from his sermon entitled "*Men NATURALLY God's Enemies :*"

"If you continue God's enemy unto death, you will always be his enemy. And after death, your enmity will have no restraint, but it will break out, and rage without control. When you come to be a fire-brand of hell, you will be a fire-brand in two respects, viz., as you will be all on fire, full of the fire of God's wrath; and also as you will be all in a blaze with spite and malice towards God. You will be as full of the fire of malice, as you will with the fire of Divine vengeance; and both will make you full of torment. Then you will appear as you are, a viper indeed. You are now a viper, but under great disguise; a wolf in sheep's clothing; but then your mask will be pulled off; you shall lose your garments and walk naked. Rev. xvi. 15. Then will you, as a serpent, spit poison at God, and vent your rage and malice in fearful blasphemies. Out of that mouth, out of which when you open it will proceed flames, will also pro-

seed dreadful blasphemies against God. That same tongue, to cool which you will wish for a drop of water, will be eternally employed in cursing and blaspheming God and Christ."—*Edwards' Works*, vol vii., p. 198.

We quote another passage, from his sermon *On the Punishment of the Wicked*.

"We can conceive but little of the matter. \* \* \* But to help your conception, imagine yourself to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that you were to lie there for a quarter of an hour, full of fire, as full within and without as a light coal of fire, all the while full of quick sense; what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would that glass seem to be a running! And after you had endured for one minute, how overbearing to you would it be to think that you had it to endure the other fourteen!"

"But what would be the effect on your soul, if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must endure it for a thousand years! O then, how would your heart sink, if you thought, if you knew, that you must bear it forever and forever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end than ever it was, and that you never, never should be delivered!"

"But your torment in hell will be immensely greater than the illustration represents."—*Ibid.*, pp. 387, 380.

Dr. Edwards' sermons are spiced throughout

with such sentiments as the above, which have been received for scores of years as evangelical doctrines, the everlasting truth of God; and to deny it would be to subject one to the charge of heresy. The sinner is spoken of as being a "fire-brand of hell"—"full of the fire of God's wrath"—breathing out flames and blasphemies, and "spitting poison at God!" His sermons are *seared* with scorching flames, made frightful by a description of eternal groans, and all blackened by curling smoke coming from the burning pit of never-ending despair! But hear this D. D. again:

"How dismal will it be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when you would rejoice if you might have any relief after you had endured these torments millions of ages, but shall have no hope of it; when after you have worn out the ages of the sun, moon, and stars, in your dolorous groans and lamentations, without rest, day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torment; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend forever and ever; and that your souls, which have been agitated by the wrath of God all this while, will yet exist to bear more wrath; your bodies, which have been burning and roasting all this while in these glowing flames, yet shall not have been com-

sumed, but will remain to roast through an eternity yet, which shall not have been at all shortened by what shall have been past.'—*Sermon on the Eternity of Hell Torments*, pp. 418, 419."

It would seem that no imagination, however vivid and fruitful, could invent sentiments of a more horrid nature than those expressed above—sentiments more dishonorable to human nature or derogatory to the character of God; but it does seem that the following passage, taken from Edwards' writings, is, in truth, more disgusting than aught that has been presented. It gives a character to heaven, which human nature, with all its imperfections, would blush to own! In fact, the devils which Dr. Edwards believed in, might well be ashamed to have the hardness of heart which the inhabitants of heaven are represented as possessing! According to this, it will be seen how little they resemble that compassionate Saviour, who is represented as being the same yesterday, to-day, and forever:

"The sight of hell torments will exalt the happiness of the saints forever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness, it will give them a more lively relish of it; it will make them prize it more. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished, O, it will make them sensible how happy they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy or pleasure."

What! the redeemed in heaven sporting over the sighs and groans and wailings of the damned? "The sight of hell torments will EXALT THE HAPPINESS OF THE SAINTS FOREVER!" "It will make their *happiness* the GREATER" to view the torments of devils, and the writhings and contortions of the lost! As new groans come up from the pit of wo, their happiness will be increased! "It will give them a more lively relish of it." As they see others plunged into such misery, they will be more sensible how happy they are! God of heaven! are the saints in glory misanthropes and devils? Suppose a few individuals should be cast upon a bed of coals, to burn in agony for a day only, and as they rolled upon their fiery bed of pain, uttering dolorous groans, a few saints should gather round that suffering couch and should laugh and rejoice and sing praise in view thereof, because they saw so much of the justice of God in it, and should shout for joy, they were so happy; what would be thought? And suppose those sufferers were their *companions* and *children*! Would they not justly be pronounced hard-hearted, and acting the part of devils? And would not demons join with them in their shouts of praise? And yet, in this thing, according to Dr. Edwards, the saints in heaven are to act precisely as the devils in hell, which he believes in, would act! The saints *rejoicing* over the *miseries* of the damned! Think of it, reader—just what the devils would do! Then heaven must harden the heart; it cannot now be done on earth.

And how much worse could a devil feel towards a creature, than President Edwards represents the *God of infinite love* as feeling towards his offspring, in the following passage?

" So that thus it is that *natural men* are held in the hands of God over the pit of hell ; they have deserved the fiery pit, and are already sentenced to it ; and God is dreadfully provoked, his anger is as great towards them, as to those that are actually suffering the execution of the fierceness of his wrath in hell ; \* \* \* the devil is waiting for them ; hell is gaping for them ; the flames gather and flash about them, and would fain lay hold on them, and swallow them up."

" They are now the objects of the very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment is not because God, in whose power they are, is not very angry with them ; as angry as he is with any of those miserable creatures that he is now tormenting in hell, and do there feel and bear the fierceness of his wrath."

In another place, addressing *natural men*, or those who remain in the condition in which they were born, he observes,

" The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked : his wrath towards you burns like fire ; he looks upon you as worthy of nothing else but to be cast into the fire ; he is of purer eyes than to bear to have you in his sight ; you are ten thousand times as abominable in his eyes as the most hateful and venomous serpent is in ours."

To further illustrate the style of preaching calculated to make people melancholy and insane, we present an extract from Mr. Patten's Sermons to young people, delivered in Enfield, Mass., in 1771. Revivalist preaching at the present day is of the same character. The extract speaks for itself, and plainly shows that those who believe it must weep scalding tears of agony. Here it is :—

" My fellow youth, it is matter of sore lamentation, that the most of you appear to live without God in the world ! Well may the Lord say, Hear O heavens, and give ear, O earth ! I have nourished and brought up children, and they have rebelled against me. It is apparently the character of the most of you, that you are utter strangers to that important change of regeneration, that our Saviour expressly insists upon ; and if you die in this unregenerate state, you must be forever excluded from the blessings of his kingdom. O how dreadful will that be ! Now you are the mark that God has set up, and all his woes are pointed at you ! not one promise for you ! but God is everywhere threatening to destroy you ; his patience is only waiting on you, a little while, to see if you will repent and turn unto him ; but if you turn not speedily, he will soon begin to execute his fierce wrath upon you, as he has done upon many who were less sinners than you ; they are now roaring in hell : and expect, every moment, when you will come to join their miserable number, that you may mutually enhance each other's torments.

" But tell me, tell me, O my young friends, can you dwell with devouring fire ? Can you dwell with everlasting burnings ? Can you make your bed in hell ? Can you lie down in the lake that burns with fire and brimstone, and be wrapped in sheets of flame ? Can you drink the cup of Jehovah's wrath ? Can you endure the eternal storm of his vengeance ? Can you howl and roar with devils to all eternity ? Surely, if you die unregenerate, you must. This shall ye have at my hand, saith the Lord, ye shall lie down in sorrow. And what kind of sorrows will these be ? No sorrows like the sorrows of the damned, who sorrow without hope ! There God will pour out the full vials of his wrath upon you ; but what will this wrath be ? It will be the wrath of Almighty God ; such wrath as an Omnipotent Jehovah is able to inflict ! Think, O think, what was his wrath upon the old world,—upon Sodom—upon Egypt—upon the troops of Korah—

upon Dathan and Abiram? And what was his wrath upon his own Son, for your sakes? And what do you think it will be upon you who despise and crucify afresh the dear Lamb of God? Is not the Lord saying to you as he said to sinners of old, I will tread you in mine anger, and will trample you in my fury, and your blood shall be sprinkled upon my garments, and I will stain all my raiment?—To you, he says, Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and reward them that hate me.

O sinners, what will you do in the hour of death, that you have made no preparation for? How will you be able to meet the king of terrors? How will you quake and tremble when devils, like lions, shall be seen to fall upon your guilty souls, and drag them down to hell!—O whither can you fly? God says, If they dig into hell, thence shall my hand take them, though they climb up to heaven, thence will I bring them down, and though they hide themselves in the tops of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

“ Think, O my young friends, think on this awful scene; how dreadful will it be for you in the general judgment! When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on you that obey not the gospel, who must be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Then wrath shall go forth as lightning from the presence of the Almighty, and blast his enemies to destruction; and the immense glory of his power shall be displayed in their ruin.

“ How will you tremble when that meek and compassionate Lamb of God, whom you have rejected, shall say to his angels, Bring hither those mine

enemies, and slay them before me ! What amazing horror will seize you when this enthroned Judge shall say, Hence ! Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ! How will you wail and lament to see the dear saints ascending on high to the mansions of bliss, but yourselves descending down to the fiery coasts of hell, there to spend a long and an endless eternity in cursing that folly that now despises this rebuke.

"O methinks I shall then hear one and another pray that never prayed before, saying, Come, O ye mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of his wrath is come.

"O ye saints, methinks I hear some of your lamentations over these poor souls, saying, 'Alas, alas, what shall be done ! We live in a perishing world ; thousands around us, and most of our precious youth, seem to be going to destruction. And when we warn them of it, we seem as men that mock,—they are going down to endless ruin ! and we cannot stop them ; they will not be stopped ! We have exerted all our powers, but they will not hear us,—we have called and are weary,—all our attempts are in vain, if God does not help. O how shall we give up our dear friends whom we see travelling in the downward road ! O that we could die for them, as Christ died for us ! If it were possible, we could venture after them, down to the gates of hell to prevent their ruin. We have prayed for them ! We have counselled them ! We have pleaded with them ! We have wept over them ! Our eyes have run down with waters ; and we could yet weep rivers of tears for them ! O the worth of their immortal souls ! It is their all ! And what will it be for these souls to be lost ! O dear hearts, how can we endure to see you roaring in those flames, and the devils tormenting you ! but God will enable us to do it, and if you perish, we shall glorify him to all eternity, and sing

sweet hallelujahs in your damnation. But has nothing been done to rescue these immortal souls? Yes much, infinitely much has been done! the dear Lamb of God has been slain! but they will not accept of him. Christ sheds his richest blood for them! He weeps over them! He groans in agonies for them! He holds forth the arms of his mercy to receive them, but Lord, they will not come! O shall nothing, shall nothing but the sight of ruin and the outcries of the damned awaken their consciences! Shall nothing but hell's hottest flames melt their hard hearts? O blessed Jesus, may thy mercy, even thy mercy, that has reached us, thy most unworthy creatures, reach them also!"

"Now, precious youth, can you hear these lamentations of God's people over you, and yet you make no lamentation over yourselves? You say, why need we be so much concerned about you?—But I say, how can you be so little concerned about yourselves? Are your souls of no consequence? Will you damn them for a little pleasure? What good do you think past pleasures will do you when God shall throw you, soul and body into hell? Though you sleep in security, yet your damnation slumbereth not.—May God by his spirit quicken you, and enable you to fly immediately to Jesus Christ, who is an all-sufficient Saviour!"

Here again the saints are represented as "singing sweet hallelujahs" on account of the sinner's "damnation," as he "shall make his bed in hell, and lie down in the lake which burns with fire and brimstone, and be wrapped in sheets of flame"—precisely what the devils, which Dr. Edwards believed in, would do!

Again: read the following; of the same character, from Isaac Ambrose, as quoted from Skinner, from a sermon on doomsday. He says:

"Imagine what welcome shall be to the damned

souls. Their eyes shall startle, their ears glow, their nostrils suck up flames, their mouths taste bitterness, and for the sense of feeling, they are wrapped in grisly embraces of stinging and stinking flames. Hell torments are to the uttermost extremity; the fire is an hundred times hotter than the fire of Nebuchadnezzar's furnace, that was heated seven times hotter than at usual times." "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears, with the hideous yellings and outcries of the damned in flames, the nostrils shall be smothered as it were, with brimstone; the hand, the foot, the tongue, and every part shall fry in flames."

Sentiments of a similar character, calculated to excite and alarm, have been put into blank verse by the Christian poet, Pollok. Hear him:

"Wide was the place,  
And deep as wide, and ruinous as deep.  
Beneath I saw a lake of burning fire,  
With tempest tossed perpetually, and still  
The waves of fiery darkness 'gainst the rocks  
Of dark damnation broke, and music made  
Of melancholy sort; and overhead,  
And all around, wind warred with wind, storm howled  
To storm, and lightning, forked lightning crossed,  
And thunder answered thunder, muttering sounds  
Of fallen wrath; and far as sight could pierce,  
Or down descend in caves of hopeless depth,  
Through all that dungeon of unfading fire,  
I saw most miserable beings walk.  
Burning continually, yet unconsumed;  
Forever wasting, yet enduring still;  
Dying perpetually, yet never dead.  
Some wandered lonely in the desert flames,  
And some in fell encounter fiercely met,  
With curses loud, and blasphemies, that made

The cheek of darkness pale ; and as they fought,  
 And cursed, and gnashed their teeth, and wished to  
 die,  
 Their hollow eyes did utter streams of wo.  
 And there were groans that ended not, and sighs  
 That always sighed, and tears that ever w<sup>t</sup> pt,  
 And ever fell, but not in Mercy's sight."

Again—

“ Who saw

The eyes of beings damned for evermore,  
 Rolling, and rolling, rolling still in vain,  
 To find some ray, to see beyond the gulf  
 Of an unavenued, fierce, fiery, hot,  
 Interminable, dark Futurity !  
 And rolling still, and rolling still in vain !  
 Thus stood the reprobate beneath the shade  
 Of terror, and beneath the crown of love;  
 The good ; and there was silence in the vault  
 Of heaven ; and as they stood and listened they heard  
 Afar to left, among the utter dark,  
 Hell, rolling o'er his waves of burning fire,  
 And thundering through his caverns empty then  
 As if he preparation made, to act  
 The final vengeance of the fiery Lamb.  
 And there was heard coming from out the pit,  
 The hollow wailing of eternal death,  
 And horrid cry of the undying worm.”

Here we have the style of preaching which professed evangelical divines have resorted to, in order to make people pious, and love God—just as though they could love a Being full of fiery wrath, and absolutely unlovely ! The heart can no more love such a being than it can love a Nero, or the bloody emperors of the Roman empire. Take away the flames of hell and the frightful stories of tormenting devils, and it has been truly said that “ the right arm of the revi-

valist would fall nerveless at his side." He would be shorn of his power to frighten people, and hence they would not be driven to madness. Then his arguments (?) would cry out in agony, "O my leanness! my leanness!" And in despair he would say, "ye have taken away my gods, what have I more?"

From what has been presented, it appears altogether *probable* that a *realizing* belief in the same would lead to melancholy, despair and insanity. And it will be shown, in the following chapters, that this probability is sustained by facts.

## CHAPTER III.

### IMPORTANT CONFESSIONS OF ITS ADVOCATES.

In the present chapter, we call the reader's attention to a few important confessions of those who believe the doctrine of popular orthodoxy, and who have seen its deleterious effects upon the mind. These confessions come from a source to command respect from those engaged in advocating a sentiment, a realizing belief of which leads to insanity and death. They are from those who believe the doctrine, and it is difficult to see how such could have been induced to confess so much relative to its awful consequences on mind, unless they had become firmly persuaded of the truth of what they say by facts of an incontrovertible and convincing character. They hear the maniac's cry, and see the bleeding victim, and humanity prompts them to speak; and though they are aware what they utter is against the dominant sects, yet, seeing the destructive influence which has attended the preaching of popular orthodoxy, they virtually call upon their brethren to pause, and to refrain from preaching in such a terrific manner, by informing them of the awful effects of the same upon untold hundreds of kindred natures. The reader will at once perceive that these orthodox confessions prove, in part, what has been asserted relative to the deleterious effects of a realizing belief in the doctrine of ENDLESS MISERY,

The first confession which we present to the reader, is taken from the "Olive Branch," a paper published in the city of Boston, whose editor believes in the doctrine of eternal woe, but disapproves of those excitements caused by preaching this terrific sentiment. A conviction of the truth relative to the mournful effects of it, must have led him to bear his testimony against excitements produced by preaching of that character; for it is difficult to see how anything else could have prompted him to speak against them. He knew very well that by such excitements numbers and wealth would be added to the church; but then he heard the almost sepulchral groan of the raving maniac; he saw the family circle entered, an affectionate and beloved daughter was the victim—and, like an honest man, he speaks out decidedly against such excitements. And will the advocates of this doctrine persist, and continue to terrify the people by frightful stories of a gaping hell and yawning devils, amid the tears and sobs of the afflicted, the sighs of the despairing, and the groans of the MADMAN—and the entreaties of their more judicious and philanthropic brethren, to pause and reflect upon the misery they are spreading abroad, and to refrain therefrom? But to the testimony from the editor of the "Olive Branch:"

"We promised some remarks on this mooted subject. We stated in a late number of our journal, that reflecting Congregationalists, Baptists, and Methodists, are persuaded these excitements have been pushed too far. At another time, we shall publish some extracts from the 'Christian Watchman,' the organ of the Calvinist Baptists, to substantiate our

assertion ; we can refer to some of the first names in that church on that subject, as also in the Congregational and Presbyterian churches, but we confine principally at this time, our remarks to Methodists ; we observe a great sensitiveness on this subject, and we are told that we put a weapon in the hands of our enemies ; they tell us that we are playing into the hands of our Universalist and Unitarian rivals. Such arguments have no influence on us ; where, in any point those Christian communities seem to be in the right, we are proud to adopt their views. We should be more likely to injure our cause, by covering, or palliating what the common sense of all must condemn. Such excesses are no part of Orthodox Methodism ; if they are, the sooner they are lopped off, the better. We promised some facts to prove that *insanity, disqualification* for social duties, and *disrelish* for the *ordinary means of grace*, are often produced by these meetings as conducted by Methodists in New England. Indeed, excesses in this respect, are not confined to these meetings ; we have seen them in much smaller circles ; but to the point. 1st. They promote insanity. It has been doubted by some, whether such results are often produced, and we are requested to give names and dates for individual cases. We at first thought to have done so, but on the second thought it must wound and harrow the feelings of many a dear family circle, and lacerate minds already too sore, by making the wide circle of our readers acquainted with the tale of their woe, which they wish as far as possible to brood over in secrecy and silence ; but those who have mingled most extensively in the population most influenced by these meetings and consequent excitements, know something of the melancholy tale we can unfold, and how many are even now bleeding at heart, over the ruined minds of some friends dear to them as life. Would not the physicians of our hospitals, public and private, do a public charity to make a report of the cases that come under their observation ? Omitting fresh instances, and

those more private, we may be permitted to allude to some circumstances and facts a little more public, and of so long standing, as not to wound the feelings of the parties concerned. In 1810-11, we were stationed on Union Circuit, Maine, in company with NATHAN B. ASHCRAFT, of N. H. We attended in the summer of 1810, a camp-meeting at Hampden, joining Bangor, on the Penobscot River, in the then province of Maine. At different times, there were from four to six thousand persons in attendance. The meeting passed most pleasantly, without any overwhelming excitement, until the Sabbath, when the Rev. Joshua Randall preached a sermon on the sources of enjoyment of the blest in heaven. He began by stating the smaller causes, which impart joy in that bright world, and so ascended by climax in that exhaustless subject, until all his believing hearers were wrought up to the highest possible state of ecstatic enjoyment; his glowing imagination and rush of feeling had melted his hearers like wax before the fire. Here, perhaps, the congregation wanted rest; but as he sat down, the forenamed N. B. Ashcraft arose. He was a man subject to the most morbid action of the nerves; he made a most ghastly appearance; his eyes were sunken in his head, his whole countenance fallen, his person inclined, his hand upon the pit of his stomach, and his speech preceded by a hollow, loud, and deathly hectic; his first words hardly audible, his sentences short and broken, at unusual intervals; by degrees, he attained a measure of animation which every moment increased; his voice soon became clear and sonorous, his person became erect and graceful, his eye brightened, and shot out an unearthly fire, his whole countenance beamed as with a superhuman animation; in a moment, as if spell-bound, he chained the congregated thousands—his voice, though unbroken, swelled to a stentorian height. Whichever way he turned, heaven's own lightning could scarcely produce a more withering influence on that vast assembly. They fell in every direction by scores, as if struck dead by a

thunderbolt; a wail, a shriek, and simultaneous shudder of horror, as if from thousands in the dying agony at once arose. More hardy than the rest stood Capt. S. and twelve seamen belonging to a foreign merchant-man. The captain and his men stood in a wild laugh; the speaker at once turned his piercing eye to that point, at the same moment, giving his hand the same direction, he cried with a voice of thunder, 'My God! strike down that hardened sinner, and his heaven daring companions.' In the twinkling of an eye, the captain and his men, uttering a broken wail, fell to the earth motionless, and apparently dead. At this time, more than two hundred persons lay helpless, stretched like the slain in battle, on the bare earth. Several physicians were called, as it was thought the captain was nearly dead; his veins were opened in several places, but the congealed blood refused to flow. It was full fourteen hours before he drew a full and natural breath, and was able to give signs of returning life, by uttering a groan or a shriek.

"Our readers can judge whether such powerful excitements do not promote—indeed do not actually produce insanity. In the spring of the same year, a camp-meeting was held in New Durham, some twenty-five miles from Portland, Me. On that occasion, many fell to the earth as if dead. One Sally G——, a miss of sixteen, with hundreds of others, was praying for *sanctification*. We were standing by her at the moment; in the height of an agonizing prayer, she swooned, and continued without eating, drinking, or being able to speak for fourteen days. A great portion of the time her breathing was so imperfect, that her physician was unable to tell whether she were dead or alive, her countenance sometimes bloodless and pale, and at others, covered with scarlet and livid spots. We saw her every day for nine days after she swooned. We also saw her about a year from that time; her nervous system seemed considerably injured. The Rev. Samuel B——r, of Maine Conference, after attending a camp-meeting, or one of

his revival meetings, seemed to lose his mental balance, and we have seen him fall down, and roll, and groan upon the floor, an entire night. And shall we come to our own neighborhood and time; at a camp-meeting at S——h, a few years since, a lady interrupting the services, walked for a great length of time over the preachers' stand, crying out, she had a message from God to the clergy; that they had sins enough to sink a navy. All the time her hands were clenched, and her long dishevelled hair, hanging in disorder over her shoulders, and her dress disarranged. At another, a man wildly flew around from place to place, crying the day of judgment was coming."

The following opinion relative to religious excitements is from Dr. Joseph Mason Cox, "Physician to the long-established asylum for lunatics at the Fish Ponds, near Bristol." He belonged to the Baptist denomination. In his treatise on insanity, he writes as follows:—

" My experience has furnished many unhappy instances, in which the misplaced, injudicious zeal of preachers has induced *hypochondriasis*; in others, *insanity of the most incurable species*, and *moping melancholy* often terminated by *suicide*. Professors of this description, with the very best intentions, too frequently make no allowance for the peculiarity of natural disposition, and impute to serious conviction, and celestial influence what more properly belongs to *incipient disease*, or the agency of certain moral and physical causes. Nothing is more calculated to *depress hope* and *induce despondency*, than the indiscriminate practice of minutely describing, in the most glowing colors, the horrors of hell, and the sufferings of the damned, dwelling on *the judgments*, more than on *the mercy* and *the goodness* of the *Deity*."

Dr. Brigham, of Hartford, Conn., published a  
4\*

work a few years ago, entitled "Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind." From what we learn from the editor of the "Knickerbocker," we judge that it had been unjustly reviewed by David M. Reese, M. D., of New York. The editor writes thus:—

"It [Dr. Brigham's book] seemed to us to contain the reflections and observations of a man of sense, and of skill in his profession; one who had watched closely the effects of mental excitement upon the body, and particularly the deleterious tendencies of religious mania. To whip these abuses, the writer did not hesitate to strip them bare; and when we reflect that Dr. Reese is a member of the Methodist denomination—a sect which for many virtues commands our high esteem, but which is particularly open to censure in the matter of undue excitement—we think we perceive the causes which induced our author to write with his gall, and the secret of that unchristian virulence which stains almost every page of his book."

It appears that Dr. Reese accused Dr. Brigham of saying that *true* Christianity had a bad effect upon the health, which he did not say. It is not *true* religion which he condemns, *but that terrible abuse of religion*—that species of false religion which makes people insane, and which too often passes for pure Christianity. After having introduced a passage from Dr. Brigham's book, to show that he has reference to this kind of *false* religion, that dethrones the reason, the editor of the "Knickerbocker" writes as follows:—

"Who that has witnessed the sometime excesses of Presbyterian 'protracted meetings'—happily growing

into general disrepute—and the proceedings which frequently take place at Methodist camp and conference meetings, but will yield a ready assent to the truth of the above quotation! Is it an uncommon thing, in these latter assemblages, to see females borne from the scene, in a state of bodily and mental exhaustion, or total prostration? We have seen this occur during the summer that has just passed, in a close and crowded assembly, when the thermometer was at fever heat, and the lungs of a hundred vociferous 'inquirers' were hoarse with their agonizing efforts. Will it be contended that all this is not injurious to health? And even worse effects are produced by means of clerical denunciations and the 'arrows of terror,' as they are termed by the religious ultraists of the day. Not long since, in a sister state, five individuals were introduced in one week to an asylum for the insane, who were made crazy by protracted meetings. The 'arrows of terror' had sunk into their souls. Every cheerful thought had been arrested, as a suspicious personage, and brought to a rigid account of itself. Fear had been permitted to perform, unchecked, its deadly work. It was in view of such abuses, we have no doubt, that the work of Dr. Brigham was panned."

Again: we give the testimony of a most respectable and dignified witness, Mr. Hezekiah Niles, editor and conductor of the Register. He says:—

"Insanity, produced by wild notions about religion, has recently caused several murders and suicides in the United States; and hence some of the exciting meetings have been severely condemned. There surely is a rightful limit even to zeal to do good—a fitness and a discretion in all things. The bruised reed is easily broken—and when we see that surgeons are oftentimes punished for unskillful operations on the

body—are we without remedy against individuals who work upon and destroy both body and mind, by indiscreet or ignorant proceedings in religious subjects, which bring forth murder and suicide? It is a delicate matter, and one that should not be lightly interfered with—but we think that there have been cases wherein the law ought to have applied to punish evildoers for *outrageous* attempts to accomplish what they thought was good. If *ignorance* does not excuse the surgeon or physician, why should it the clergyman? We cannot see why."

The following is taken from the "Trumpet and Magazine":—

#### "A TRUE CONFESSION.

"We perceive by a communication in the 'Union,' that the Rev. Daniel A. Clark, makes the following confession, in the New York Evangelist, page 173, 3d column. This Rev. Mr. Clarke is a Presbyterian clergyman, and the New York Evangelist is the leading journal of that party, in the United States. O the horrors of Calvinism! Here is the confession.

'In many of our revivals of religion, we find cases in which individuals, of the mildest temperament, have been waked up to a kind of MADNESS, by the convicting influence of the Holy Ghost, until their friends have been AFRAID TO ENTER THEIR APARTMENTS, while they were RAVING under this full blaze of gospel light, AS ONE WOULD BE LOATH TO ENTER A DEN OF MAD WOLVES.'

"Remember, reader, this is the confession of a preacher of endless damnation, who has had frequent opportunities to see the horrors caused by the belief of that doctrine. It is the influence of that doctrine, and not the influence of the Holy Ghost that produces such awful consequences. O ye deceivers! do not call *this* the work of the Holy Ghost. 'Raving,' ye say, 'raving under this full blaze of gospel light!'"

The Rev. Mr. Marsden, a Partialist clergyman, in his Memoirs, written by himself, describes in mournful language the horrid effects of a realizing belief in popular theology on the mind of his mother. "Despair," says Mr. Marsden, "is the most deplorable mental malady in the world. It fills the countenance with gloom, and the heart with corroding melancholy; it perverts the divine goodness, casts into a shade all the precious promises, and draws a dark veil over the resplendent glories of redeeming love. These things tend more to harden the mind, and disparage scriptural piety, whose ways are pleasantness, and whose delightful paths abound with peace. Instead of beholding Deity as represented in his holy Word, the despairing sinner forms a gloomy picture from an image in his own desponding and uneasy mind—not as the God of love, whose mercies are over all his works, who delighteth not in the death of the sinner—but an ideal monster compounded of wrath, fury, malignity and cruelty, somewhat resembling the terrible Thor of our Saxon ancestors. My mother continued in this state for several months, wresting the scriptures to her own misery, and desperately skilful in collecting every passage in the sacred book, against whomsoever levelled, and aiming them against her own breast. Hence, our Lord's unpardonable sin, Saint Paul's fearful falling away, and Saint John's sin unto death, were as fuel to the flame that burned within. Mercy appeared to be clean gone, and all light vanished, save what served to show the horror of her situation. I have known her to dash the Bible on the floor, and in an agony bordering upon frenzy, exclaim—I am lost! I am lost forever—lost—lost—lost!"

Who can reflect upon the condition of this mother, and think that such was the effect of the gospel of Christ? Driven to despair by popular orthodoxy! But listen again to the confession of this divine:—

"No one can conceive the distress of mind I endured on her account. I well remember many of her words; for they were like sharp spears, piercing my very heart. I would have given the whole universe to have calmed the agitation of her troubled heart. She spent whole nights in walking the house, wringing her hands, stamping with her feet, and frequently venting her emotions in language gloomy as misery itself, bewailing her hopeless state. Many times have I lain trembling, weeping, and sleepless hours distressed beyond measure on account of the melancholy and horrible state of my mother's mind. The impressions then made upon my imagination, will never be wholly erased."

But what was the cause of all this misery and woe? Answer—the preaching of popular orthodoxy! This is the great Juggernaut of Christianized America, that has slain its thousands of victims!

The Partialist churches already see the deleterious effect of religious excitement produced by preaching the doctrine of endless misery. They confess that it has injured the cause of religion and piety. All know that these excitements have been produced by preaching hell torments. Let the reader carefully peruse the following confession, taken from the "Circular Letter," prepared by Rev. W. B. Jacobs, in behalf of the Newport (N. H.) Baptist Association. They attribute the great religious declension which now exists in all

their churches, to the reaction of former artificial excitements, produced, as says the following confession, by "machinery," and "by all sorts of anecdotes, figures of speech, and frightful misrepresentations anywhere to be found," till finally "scores are found in the church who are not of it —*who are the same as before they entered it*, and who, for the honor of the cause, must be put out of it." "And this," as continues the confession, is the present\* "*condition of the churches all over the country—prostrate, lifeless, and weary from discipline.*" Here follows the confession:—

"The last cause of religious declension we will mention, is the present reaction of former excitement. And this, after all, we consider the great cause of all. We do not, however, refer to all religious excitement, with the design of objecting to the whole. You cannot have too much excitement about sin and the importance of the gospel as the power to remove it from the individual, the church and the world. We refer to artificial excitement, which consists in a machinery of means devised by men for this purpose,—means that, in the issue, act upon the animal man instead of the spiritual, and crowd the church with men and women as Christians, when nothing more has been done than to arouse their sympathies and passions. And what is this machinery and the result? The church have concluded that they must have a revival to enjoy an exciting occasion, call together multitudes, multiply their numbers, give themselves importance in the community, and then make a loud report to the world in the columns of a popular public journal. Thus they appoint a protracted meeting to continue for weeks, send off for an evangelist to preach on death, judgment, and eternity, and then invite everybody to join in the scene about to be enacted. The wonderful preacher comes, the meeting commences,

\* 1844.

and the extraordinary means of grace, as they are called, are put in requisition, when, as by magic, the whole town are to be turned into Christians. This eloquent divine calls on the whole church to awake, sustain his movement, and fully carry out whatever he sees fit to recommend, as if his ipse dixit clothed the injunction with unearthly authority. Then he attacks the impenitent, in their refuge of lies, as he terms it, and addresses them with all the personality and vulgarity in his power, by the use of all sorts of anecdotes, figures of speech, and frightful representations to be anywhere found ; and all this he accompanies with every manœuvre for immediate effect. All of the same and different churches who do not rush to the rescue by this train of operations, are attacked also, and denounced in the most unmeasured terms, and thus, if possible, be forced to fall in, or in the refusal wither and die under the sentence of his reprobation. This course of things goes on for weeks and months, and as much longer as possible by every means, no matter what. This is the machinery, and the way it is kept in motion till it can move no longer. Now just analyze this process, and see if reaction, great and most fearful, must not in the nature of things, be the sure result. The minister of that people cannot continue to preach after this model, and always keep up an excitement,—thus his connexion with them must at once cease, that they may try something new and strange, the consequence of which is, at the outset, to entirely unsettle the ministry, and on their part to get up an itching ear, which the most gifted angel could not satisfy. The church, too, by such an exertion for day and night so long, must rest for months, if not years to come, to recruit both their physical and spiritual resources. But as they lay down their armor, stay at home, and begin to take their rest, the meetings fail in numbers and interest, till very soon all are discouraged, and only complain that ‘things are not as in days that are past and gone.’ Then follows the work of discipline

--scores are found in the church who are not of it, who are the same as before they entered it, and who, for the honor of the cause, must be put out of it. Another effect is, the disgust of the whole affair, which overspreads the impenitent of the congregation, and the community at large. A current here at once begins to form from different streams, setting in upon the church with an increasing violence, which they in their exhausted state cannot resist. Besides all this, a church in this state rests on no foundation--they are mere creatures of impulse, always upon 'the go' after something novel and curious, and are carried off with every 'lo here and lo there' which 'floats along'--and this is our very condition this very day, as churches all over the country. We are prostrate, lifeless, and struggling for the breath of life, because worn out with over-action, distracted by 'isms,' weary from discipline, and loss of our influence over the impenitent, who care not to attend so much as a prayer-meeting. These are facts in the case, and exist from this very cause, and there is not a discerning man among us that can deny it. Not only are they before our own eyes, but they come to us from every true watchman upon the walls of Zion. Our own watchman has just spoken out on this matter, by one of our most faithful and distinguished sentinels. He has recently travelled in New York, and the New England States, and heard from other states of the Union, and from this very cause he represents them desolate and barren, as if burned over to a coal with wild fire. And as a general fact, the churches who are now alive, and prospering to any extent, are those that have not been visited with this scourge of the Almighty, brought upon us by the inventions of men. Fortunate, indeed, is it, if we know the great cause, and even now can learn from most painful experience."

In view of the frightful descriptions of hell, and

the extreme suffering of the damned, as portrayed by popular orthodoxy, it is not strange that the pious Saurin should say—"I CEASE TO WONDER THAT THE FEAR OF HELL HATH MADE SOME MAD AND OTHERS MELANCHOLY." Neither are we surprised at the confession of Rev. Charles G. Finney, who said—"The religion of the great mass of the church is not the *religion of love*, but of *fear*; *they fear the Lord, but serve their own gods*." Truly, the religion of the church is one of *fear*—and that *fear* too, which hath *TORMENT*!

"Another frequent cause of melancholy, is gloomy views of religion. A constant excitement of the feelings by the awful picture of the eternal punishment of sin, often produces absolute despair. The use of such means, to prepare the mind for the reception of deep religious principle, has not unfrequently led to distraction and suicide."—Encyclopedia Americana, art. Mental Derangement.

"Madden states that insanity is rare among the Mohammedans, and attributes it to their consoling belief in the certainty of their salvation."—Travels in Egypt, Nubia, &c., 1830.

"At this period, he (Cowper) was led into a deep consideration of his religious state, and having imbibed the doctrine of election and reprobation in its most appalling rigor, he was led to a very dismal state of apprehension. We are told 'that the terror of eternal judgment overpowered and actually disordered his faculties; and he remained seven months in a continual expectation of being instantly plunged into eternal misery.'—Ency. Amer., art. Cowper.

"Such was his (Whitfield's) strain of preaching, that at his first sermon at Gloucester, a complaint was made to the bishop, that he had driven fifteen people mad."—Ency. Amer., art. Whitfield.

Such are a few of the many confessions of those who believe the doctrine of orthodoxy, but seeing its destructive influence upon the human mind and pure religion, they are constrained to speak against it by depicting its awful effects. This testimony is worthy the consideration of all. It is not against true religion that they speak; for pure Christianity never made an individual insane, neither is it detrimental to the cause of piety. The pure doctrine of the gospel is that of LOVE. It is good tidings of great joy to all people, peace on earth and good will toward men; hence there is nothing in it to produce sadness and drive people to despair, but everything in it to impart peace, encourage the faltering, comfort the afflicted, and support the dying. It directs the thoughts of the living to the Father of mercies, and like an angel of light it bends over the dying, and points them to heaven as the home of the spirit. Let him that readeth understand.

## CHAPTER IV.

### CONFESSIONS OF ITS MINISTRY.

In the two preceding chapters, we have shown by an appeal to facts, which cannot be successfully gainsayed, that from the glowing descriptions of hell torments, as given to the world by its advocates, it is altogether *probable* that a sincere, realizing belief in the same would fill the soul with fearful emotions, unfasten the human mind from its quiet and peaceful moorings, and cause it to brood beneath sorrow's wing in *deep melancholy*, and finally drive it to despair and insanity; and we have also presented testimony from those who advocate the doctrine, showing, beyond the shadow of a doubt, that such *is* its legitimate influence upon those who really believe and make an application of it to themselves.

Advancing carefully, step by step, we purpose to prove, in the present chapter, by the confessions of eminent orthodox divines, that a belief in the eternal misery of a part of mankind does in truth fill the soul with tormenting emotions, "rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter." In view of the extreme suffering which a *God of infinite love* is said to inflict on the damned, the advocate of this doctrine is forced to confess that he cannot get a "**MOMENT'S EASE TO HIS TORTURED MIND**"—has great "**ANGUISH of spirit**"—and "**all**

is dark—*dark—DARK*, and he cannot disguise it!" The truth is, this doctrine destroys the happiness of man, just in the ratio that an application of it is made to one's self or friends. If only nominally assented to, it is not attended with such deleterious consequences; for upon such it does not have its power. But as the mind becomes awokened, and convinced of the realities of the burning lake, and of the danger of being lost, and sport for devils eternally, then it is sad; distress and anguish, and tears and groans follow in the train, till the individual "obtains a hope;" and then the tears and groans flee away, and a smile again plays upon the countenance. But if the individual does not obtain a hope, he sinks into despondency and overwhelming grief, and finally comes to the conclusion that he has sinned away the day of grace, committed the unpardonable sin, and must make his bed in hell, wrapped in sheets of flaming fire, companion for devils. He sinks beneath the crushing thought in despair, and is soon a raving maniac!

The testimony which we are about to present, is from those who had but a lightning view, a mere *glimpse* of the horrors of the damned. To have had a realizing sense of it, would have driven them into a long night of despair. What they saw in prospect, however, was enough to pierce their souls with many sorrows.

The first advocate of the doctrine of endless woe, whose life was considerably embittered by a belief in the same, that we shall introduce to the reader, is the celebrated French divine, the pious, orthodox Saurin. Having portrayed the horrors of the damned to his hearers in a sermon—as he

reflects upon their sufferings, and the possibility of himself, and friends, and congregation being lost, he breaks forth in the following touching, desponding language :—

“ I sink ! I sink under the awful weight of my subject ; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation ; when I think that I, that you, that we are all threatened with these torments ; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I CEASE TO WONDER THAT THE FEAR OF HELL HATH MADE SOME MAD AND OTHERS MELANCHOLY.”

The Rev. Dr. Barnes, another believer in the same doctrine, expresses himself in a similar manner. He, too, almost sinks beneath the weight of his subject, when he reflects that mankind are exposed, as he believes, to ceaseless agonies. He has *deep ANGUISH OF SPIRIT*, and can find no rest for his *TORTURED* mind. He expresses himself thus :—

“ That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven ;—that any should suffer forever—lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation and without end ;—that since God *can* save men, and *will* save a part, he has not purposed to save *all* ;—that on the supposition that the atonement is ample, and that the

Blood of Christ can cleanse from all and every sin, it is not in fact applied to all ;—that, in a word, a God, who claims to be worthy of the confidence of the universe, and to be a being of infinite benevolence, should make such a world as this—full of sinners and sufferers ; and that when an atonement had been made, he did not save *all* the race, and put an end to sin and woe forever. \* \* \* I have read, to some extent, what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments—for my whole soul pants for light and relief on these questions. But I get neither ; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world ; why the earth is strewed with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's *ease to my tortured mind*, nor have I an explanation to offer, or a thought to suggest, which would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the ANGUISH OF SPIRIT which I have ; but I confess, when I look on a world of sinners and of sufferers ; upon death-beds and grave-yards ; upon the world of woe filled with hosts to suffer forever ; when I see my friends, my parents, my family, my people, my fellow-citizens—when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it, I am struck dumb. It is all dark—dark—dark to my soul—and I cannot disguise it.—*Barnes' Practical Sermons*, pp. 123—125.

The following is taken from the “Boston Magazine,” as further proof of what we have said, viz., that to have a faint idea of being lost is PAINFUL and DISTRESSING, and fills the mind with

**SADNESS and GRIEF.** This testimony is designed to show the melancholy effects of the doctrine upon those who *begin* to have a *realizing* sense of it. To see its most horrid and awful effects, and fully learn what a terrible scourge it is, we direct attention to chapter five, of Part 1st and 2d. But here is the article referred to :—

“Twenty or thirty were **ANXIOUS** about their salvation.”

“In the afternoon, Mr. Judd, of Bloomfield, preached ; and in the church the spirit of God was at work, searching the hearts, and *shaking the hopes* of professors of religion ; many were in **GREAT DISTRESS**, and *sadness sat on many faces.*” Query. Is it not blasphemy to attribute such operations to the spirit of God ! Jesus said, ‘the spirit of the Lord is upon me, because he hath anointed me to preach *good tidings*—to *bind up* the broken hearted,’ not to break their hearts. Compare Isaiah lxi. 1, with Luke iv. 18.

“The **ANXIOUS** being again invited to the lecture-room, we found it filled.”

“An invitation was given to such professors of religion as had *lost their hopes* (by hearing the preaching) to retire to the lecture-room. About sixty were found there, *many in great distress, and all much troubled.*”

“On Sabbath morning, Feb. 19, Mr. Norton preached from Rom. viii. 9, on the spirit of Christ in his people ; *and still more among professors were cast into trouble.*”

“This was the time when *the distress* in the church was at its height, and almost every countenance indicated *sadness.*”

“On meeting at six o’clock, A. M., on Monday, for prayer, *the scene was little else than one of weeping and lamentation.*”

“It was a time of *most painful emotion.* The whole

church seemed to be weeping and mourning around their troubled leader. That night was sleepless with many ; not a few passed the whole night in distressing anxieties, and CRIES FOR MERCY."

The following is taken from the same journal :

" We were remarkably struck with a paragraph in the sermon preached a short time ago, by Rev. Dr. Tenney, of Weathersfield, Conn., at the funeral of the late Dr. Austin, for many years pastor of the elder *orthodox* society in Worcester, Mass. It shows clearly and forcibly the oppressive and unwholesome tendency of those views of the divine character and government which Dr. Austin was well known to entertain. We publish the extract as a warning—a solemn warning—to the orthodox clergy to beware how they press their sentiments on the community ; and as a tangible and incontrovertible evidence that there is no comfort nor solace to be derived from them. Here follows the extract :—

' But for the last three or four years, a thick and dark cloud has hung over the course and enveloped in dismay the mind of our revered friend. He lost nearly all hope of his own reconciliation to God and interest in the Redeemer. He sunk into a settled, deep religious melancholy, which occasionally appeared in paroxysms of despair and horror. His bitter moanings were, at times, sufficient to wring with sympathetic anguish the most unfeeling heart.'

" Dr. Austin, for a long time before his death, was in a state little short of madness ;\* and we do not see what is to hinder that effect in a man who sincerely believes in endless misery, and applies his doctrine to himself. The same remark may be made concerning the celebrated Dr. Bellamy, well known as an orthodox di-

\* See Unitarian Advocate, for July, 1831.

vine. Cowper, the beautiful poet, it is well known, more than once attempted to destroy his life through the influence of religious melancholy. 'He was led into a deep consideration of his religious state ; and having imbibed the doctrine of election and reprobation in its most appalling rigor, he was led to a very dismal state of apprehension. We are told "*that the terror of eternal judgment overpowered and actually disordered his faculties ; and he remained seven months in a continual expectation of being instantly plunged into eternal misery.*"'\* Although he at times recovered from this dreadful depression, he at last sunk under it, being gradually worn out, and he expired upon his bed.'

Such is the desponding and lamentable testimony of those who have believed the doctrine of popular orthodoxy. It is sufficient for our present purpose. It fully establishes the position assumed, that a belief in the doctrine is calculated to fill one with *anguish, melancholy, and DESPAIR!* Let the reader remember that such is not the legitimate influence of the gospel of Christ. Christianity is designed to fill the soul with *joy and peace*. Said Jesus to the disciples, "My joy I leave with you, that your joy may be full." Hence, in bearing our testimony against the doctrine of ceaseless agony and pain, we speak not against the *pure gospel of Christ*, but against another doctrine, which, instead of being after Christ, is "*earthly, sensual, devilish !*"

\* See the new "Encyclopedia Americana," art. Cowper, and Cowper's "Private Correspondence with his most intimate Friends, edited after the Life by Haley, by his relative Johnson."

## CHAPTER V.

### ACTUAL EFFECTS OF ITS MINISTRY UPON MIND.

#### Section 1. *Insanity.*

EVERY philanthropic heart is pained to reflect upon the thousand cases of insanity which have been produced by the preaching of modern orthodoxy. To uplift the curtain and look upon the dark scene, does not beget pleasurable emotions; there is too much of the *awful* united with the *actual*, to be delightful to contemplate. Hence, it is painful to refer to the tragical effects, and have the mind linger around the solemn realities, which are the legitimate fruits of a sincere and realizing belief in the doctrines of popular theology. It is painful to have *occasion* to refer to such lamentable *facts*. But duty demands it. Thousands of individuals, whose hearts were once buoyant with hope, whose eyes once sparkled with joy, and upon whose countenances often played the cheerful smile, have had their minds all wrecked and torn by sincerely believing a sentiment which is preached by orthodox divines as part of the gospel of Christ. The happy and brilliant thoughts which once occupied those intellectual domes, which were ever leaping out to bless and enlighten surrounding minds, have departed; and the fearful spectre, the raging enemy and tormenting devils, have taken up their abode

there! But Christianity, as preached by the Master and the apostles, instead of dethroning reason, leading to insanity and deep despair, clothed the maniac in his right mind, imparted peace to the believer, and filled the soul with joy unspeakable and full of glory; and remaining unchangeably the same, it will ever kindle the same holy emotions in the heart, and awaken the same happy thoughts in the mind, when preached in its purity, and received in its fulness. Therefore a sentiment, whose legitimate influence upon the sincere believer is, to plough up the reason, and overturn all that is fair and lovely in the intellectual world, cannot justly claim sympathy with Christianity. And it seems necessary to refer the reader to the *actual effects of its ministry upon mind*, by an appeal to facts not to be disputed, that he may see the dissimilar effects of preaching Christianity and orthodoxy.

The melancholy cases to which the reader is referred as the *fruits* of preaching popular theology, in contrast with the happy influence which the gospel of Christ everywhere exerts upon its believers, plainly show that the effects of each are as dissimilar as light and darkness. Hence we have no hesitancy in saying that one is from beneath, the other from above! Gladly would we omit all reference to the past, and permit the many melancholy cases of *wrecked* minds to rest quietly in the grave of everlasting forgetfulness, if the doctrine, which has spread abroad so much misery, desolation and death, was numbered among the things that were, and had already been consigned to the grave of eternal oblivion. But such is not the fact. Instead of being wrapped

in the peaceful slumbers of death, it still lives, "breathing out threatening and slaughter"—ever going forth to mar the peace and destroy the happiness of those who have a realizing belief in it. It has laid its palsying hand upon the fair portion of God's creation, and lunatic asylums give painful evidence that thousands have reeled beneath its deadly touch. It has blasted the fairest prospects, crushed the fondest hopes, destroyed the choicest flowers, and prostrated genius and intellect. It has caused tears to flow, and hearts to heave with anguish; and shall the desolating scourge continue to walk abroad unmolested, and the consequent misery sweep over the land like a rushing torrent, without an effort being made to stay the mighty scourge, and bridle the rolling wave? God forbid.

We appeal to the advocates of the popular orthodox doctrine of endless misery, and affectionately inquire whether they will continue to preach a sentiment fraught with such a prostrating influence upon the intellectual creation—one which carries so much misery into once peaceful homes—and preach it, too, within the hearing of the maniac's cry? A father is driven to despair, and there, perchance, he lies, bound hands and feet, a madman through the influence of modern orthodoxy. A mother rages with demoniac cry, and must be torn away from her family, to be an inmate of the asylum; an affectionate son is made insane—with fettered limbs he is conveyed to the home of the lunatic, the tombs—and from those lips, upon which once hung the sweet voice of music and praise, now drop sighs, curses and groans! And that beloved daughter, once a

mother's pride and joy, from whose eye beamed gladness, and upon whose countenance once sat the cheerful smile, is now a skeleton picture of despair. She sincerely believed the doctrine of the dominant sects, and made an application of it to herself, and reason reeled from her throne ; and there she lies—a poor, pale-browed child of sorrow—breathing out blasphemies within the celled asylum. And all this misery produced by preaching popular theology.

The professed orthodox divine has dwelt much upon the fiery wrath of a vindictive Deity. He has attempted to draw aside the curtains which veil the future from sight, that the sinner might look into the burning pit of woe ; and, with a fruitful imagination, he has painted in glowing colors the supposed condition of the damned, writhing in flames of fire—tormented by devils—rolling upon their couch of burning embers ! He has represented hell as gaping for the sinner, and howling devils as yawning for their victims—and God, with the upraised sword of vengeance, glittering with frowns and burnished with fiery wrath, as just ready to cut the brittle thread by which the sinner is suspended over the gulf of perdition, that he may drop and plunge beneath the surging wave of Omnipotent indignation. The day of grace has been represented as either *past* or *almost gone*; the sinner is told, in a sepulchral tone of voice, that it may be the *last* time he may ever have an opportunity to repent—that before the dawn of another day he may be lifting up his eyes in hopeless despair, surrounded by tormenting fiends, beyond the reach of mercy—and that there is great danger of committing the

unpardonable sin—it may be that he has already done it! And through the influence of such sentiments, the preacher has so operated upon the feelings and excited the passions, that thousands have been driven to despair and insanity.

The defenders of orthodoxy cannot justly complain if an application of their own mode of argumentation is made to their doctrine. They inform us that *intemperance* leads to insanity and death. So does the preaching of popular theology, as exhibited in the doctrine of endless misery! Hence, if alcohol is to be condemned *because* it leads to insanity, (which is granted,) so is orthodoxy, for the same reason. Should it be said that comparatively few are made insane, we reply, comparatively few then have a realizing belief in it. If there are but few cases—(there are thousands)—where people have been made insane by a belief in modern orthodoxy, these few are enough to show that it cannot be of God; neither can it claim sympathy with the gospel of Christ, for Christianity *never* thus practically develops itself. An excellent writer\* has said—"Enough that we can make out one shipwreck, to prove the danger of the coast. Enough, that reason's bark has foundered *once* on the rocks of Partialism, to show that she is *unfit*, and, with all her boasting, *unsafe* for a harbor."

The argument which has been recently employed against Millerism by the clergy of the dominant sects, is, that it leads to insanity; and they have not been backward in giving this as a reason why it should be discountenanced; but in

\* Rev. John Boyden, Jr.

all probability, a thousand-fold more cases of insanity have been produced by a belief in this theology, than by the distinctive doctrines of William Miller! In fact, what is Millerism but popular orthodoxy applied to 1843? Hence, if it is to be condemned because it dethrones reason, this sentiment receives its condemnation at the same time, and is written by the same hand! So out of thine own mouth will I condemn thee; for in judging another, thou condemnest thyself, in that thou doest the same thing. Hundreds have been sent to lunatic asylums by believing modern (not apostolic) orthodoxy. This will be proved by reference to different reports of the superintendents of these institutions. We should bear in mind that it is not genuine Christianity which makes people insane; but it is a false religion, and altogether a mistaken view of the gospel of Christ. Jesus says, "Come unto me, all ye who are weary, and I will give you rest." Popular theology virtually declares that they who seek its embrace find misery and death.

The following is taken from one of Dr. Woodward's Reports, the truthfulness of which will be readily granted by all. It is true that the religion of Jesus "buoys up the desponding, and affords comfort to the weary and heavy laden." But it is also true, as we shall show by an appeal to mournful and solemn *facts*, that this is not the legitimate fruit of the doctrine under consideration; hence, it is *not* the religion of the Son of God. It is true, as Dr. W. says in the extract which follows, that it is "*a mistaken view of Christianity, which leads into the mazes of delusion,*" and to a "*ship-*

wreck of the mind ;" and as this *has* been the effect of preaching orthodoxy, hence this popular sentiment is a "*mistaken* view of Christianity!" It is true, as Dr. W. says, that pure "religion, instead of having a *tendency* to produce insanity, affords the surest and most effectual security, amid all the trials of life, which tend directly to distract the mind." But popular theology, according to all of Dr. Woodward's Reports, *has* produced insanity ; hence *it is not* "the most effectual security, amid the trials of life which tend to distract the mind ;" therefore the inference is, this doctrine has no sympathy with the gospel of Christ! "The principles of Christianity *never* injure the mind." The mistaken sentiments believed, which have distracted so many minds, have not been perverted ideas of doctrines preached ; but such has been the effect of a belief in the doctrines as preached by professed evangelical divines!

But to the extract :

"The caviller may accuse religion of producing insanity ; but he does not see how many causes of insanity it averts, how much comfort it affords to the weary and heavy laden, how effectually it buoys up the desponding, and how directly it points to the transgressor the way of pardon and peace. If, by a mistaken view of Christianity, a few are led into the mazes of delusion, how many thousands, by relying with confidence on its promises, as an anchor of hope, sure and steadfast in every trial, have avoided that shipwreck of the mind, which nothing else under heaven could have averted. Religion, instead of having a tendency to produce insanity, affords the surest and most effectual security amid all the trials of life, which tend directly to distract the mind." Again—"With the fullest conviction, that the principles of Christianity, rightly conceived

and properly dispensed, can never injure the minds nor disturb the feelings of the insane, I am confident, that if a judicious course be pursued, all that has been anticipated of good, will be fully realized in the religious worship of our chapel."

We now invite the reader's attention to the consideration of a few statistical *facts*, as we find them recorded in the "Eleventh Annual Report of the Trustees of the State Lunatic Hospital, at Worcester," Mass., prepared by Dr. Samuel B. Woodward, superintendent of the institution. As this is impartial and important testimony, we shall be somewhat prolix in our reference to particular items connected with our subject, by way of proof. A vast amount of valuable information is embodied in this Report before me—not only in reference to this asylum, which has been in operation for eleven years, but also important statistical information, of a similar character, in reference to the causes of insanity, of other institutions, both in America and Europe.

On page 69 of this Report, we find the "Per Cent. of Cases" given, "from the most prominent causes," during the eleven years which the institution has existed; among which are ill health, religion, or orthodox fanaticism, the affections, intemperance, &c. &c. We give below the "per cent.," as furnished in the Report, of two of the most prominent causes each year, viz., intemperance, and orthodox theology, under the name of "religious," to illustrate the destructive tendency of these two evils upon community:—

Per cent. of cases from prominent causes each year :—

	Intemperance.	Religious Fanaticism.		Intemperance.	Religious Fanaticism.
1833	24 $\frac{1}{2}$	8 $\frac{1}{2}$	1839	7 $\frac{1}{2}$	4 $\frac{1}{2}$
1834	24	6 $\frac{1}{2}$	1840	12 $\frac{1}{2}$	4 $\frac{1}{2}$
1835	22 $\frac{1}{2}$	7 $\frac{1}{2}$	1841	12 $\frac{1}{2}$	3 $\frac{1}{2}$
1836	14 $\frac{1}{2}$	6 $\frac{1}{2}$	1842	7 $\frac{1}{2}$	9 $\frac{1}{2}$
1837	10 $\frac{1}{2}$	6 $\frac{1}{2}$	1843	6 $\frac{1}{2}$	12 $\frac{1}{2}$
1838	16 $\frac{1}{2}$	9			

By the above table, we are shown the comparative influence of these two evils upon the human mind ; and it furnishes a lamentable witness against the doctrine under consideration.

On pages 50 and 51 of the Report, statistical information is given of the causes of insanity in ten of the lunatic asylums of America. We extract for valuable reference, the number set against two prominent causes in each asylum :—

In the McLean Asylum, 1836, 136 patients— cause,	Intemperance, . . . . .	90
	Religious, . . . . .	15
Intemperance, . . . . . 16	Friends' Asylum, Frank- ford, 97 patients :—	
Religious, . . . . . 5	Intemperance, . . . . .	9
In Hartford Retreat, 1247 patients :—	Religious, . . . . .	4
Intemperance, . . . . . 103	Staunton, Va., 1842, 127 cases :—	
Religious, . . . . . 110	Intemperance, . . . . . 20	
Ohio Lunatic Asylum, 408 patients :—	Religious, . . . . . 14	
Intemperance, . . . . . 32	Williamsburg, Va., 1842, 75 cases :—	
Religious, . . . . . 54	Intemperance, . . . . . 10	
Pennsylvania Hospital, 299 patients, 1842 :—	Religious, . . . . . 8	

Bloomingdale, 1842, 179 cases :—	Intemperance, . . . . .	8
	Millerism, . . . . .	2
Intemperance, . . . . . 19	State Lunatic Hospital,	
Religious, . . . . . 14	Ms., 1777 cases, 1843:	
South Boston Lunatic Asylum, 32 cases :—	Intemperance, . . . . .	239
	Religious, . . . . .	148

Thus we see, in these ten American institutions, the number made insane by intemperance is 476, while religion (falsely so called) has driven 374 to insanity! Though this is attributed in the Report, to the effect of "*religious*" influence, yet Dr. W. does not mean that it is the effect of *pure* Christianity. True religion, he says, has not a tendency to produce insanity. "It is a *mistaken* view of Christianity that leads into the mazes of delusion," and tends to "shipwreck the mind."

On page 49, we find another table, giving the "causes of insanity." Among other things, we find the same statistical facts relative to the effects of intemperance and religious fanaticism—239 cases attributed to intemperance, and 198 to religion. In reference to this table, the Doctor adds:

"The coincidence of this table, with the records of other institutions, shows conclusively, that, if we have failed in rightly ascertaining causes, we have only fallen into a common error. I have looked into a GREAT NUMBER of reports of other institutions, to ascertain the most prominent causes of insanity, and have been struck with the CORRESPONDENCE, both in this country and in Europe."

According to this calculation, the number made insane by religious excitement is a fraction more

ACTUAL EFFECTS OF ITS MINISTRY UPON MIND. 69

than eight per cent. throughout America and Europe, so far as Dr. Woodward's information extends; and he has examined "a great number of Reports of other institutions, and has been struck with the correspondence, both in this country and in Europe."

On pages 39 and 40 of the Report, reference is made to several institutions in America and Europe; and the whole number admitted since the institutions existed, is given; and we now present this valuable information to the reader:—

AMERICAN.		EUROPEAN.	
McLean—1842. Whole No. admitted, . . . . .	2142	York Asylum— 1842. Admitted from 1814 to 1842, . . . . .	1424
Ohio—1843. Whole No. admitted, . . . . .	473	Cornwall—31 yrs. 1842. Admitted,	717
Maine—1842. Whole No. admitted, . . . . .	222	St. Luke's— 92 years—1842. Admitted, . . . . .	17,816
Vermont—1843. Whole No. admitted, . . . . .	535	Leicester—1841. Admitted, . . . . .	337
Retreat, Hartford— 1843. Whole No. admitted, . . . . .	1247	Suffolk—14 years —1842. Admitted, . . . . .	1060
New Hampshire— 1843. Whole No. admitted, . . . . .	135	Staffordshire— 1841. Admitted, . . . . .	2685
State Lunatic Hospital—1843. Whole No. admitted, . . . . .	1777	Kent—9 years— 1841. Admitted, . . . . .	530
Pennsylvania— 90 years to 1841. Whole No. admitted, . . . . .	4366	West Riding, Yorkshire—1842. Admitted, . . . . .	3006
		Belfast to 1842. Admitted, . . . . .	1243

AMERICAN.	EUROPEAN.
New Pennsylvania Hospital—1841-2. Whole No. admitted, . . . . .	Carlow in 10 years —1842. Admitted, . . . . .
299	499
Friends' Asylum— Frankford, Pa. Whole No. admitted, . . . . .	Retreat near York. Admitted, . . . . .
784	677
Bloomingdale. Whole No. admitted, . . . . .	Total, . . . . .
2684	29,988
Total, . . . . .	
14,664	

It will be remembered that the per cent. of individuals made insane by orthodoxy, is a fraction more than eight, in the State Hospital at Worcester; and so far as Dr. Woodward's information extends upon this point, (and he has "looked into a great number of Reports of other institutions, to ascertain the most prominent causes of insanity,") he "has been struck with the correspondence, both in this country and in Europe." Therefore, in the eleven institutions of America referred to, out of 14,664 insane individuals, 1,173 have been made insane by religious excitement, or popular orthodoxy! This in Christianized America! And the number of insane in the eleven British institutions, according to this reckoning, is 2399! In them all there have been THREE THOUSAND, FIVE HUNDRED AND SEVENTY-TWO!

In the United States there must be a far greater number made insane by the doctrine, than is given in the Report before us; for, in the first place, there are twenty institutions for the insane in the United States, eleven of which only are referred

to above; how many religious (orthodox) maniacs are in the other nine institutions, remains to be told. And how many are taken care of by friends, and not sent to an insane asylum, is unknown; probably there are hundreds, who have never found their way into any institution of this character. And then again, in giving the causes of insanity, we find a large number put down as "*unknown*"; how many of this class are to be attributed to orthodoxy, of course cannot be determined—doubtless a comparative proportion should be attributed to that influence, for we have some evidence to believe that if the cause could be concealed, the case would be reported as "*un-known!*"

On page 32 we are informed, that in thirteen institutions for the insane, there were admitted in one year 1213 patients, as follows:—

Boston,	62
Bloomingdale, 1842,	86
Vermont, 1843,	111
McLean, 1842,	129
Ohio, 1843,	65
Maine, 1842,	87
Pennsylvania, 1842,	120
Staunton, Va., 1842,	53
Williamsburg, Va., 1842,	27
Frankford, Pa., 1842,	39
Hartford, Conn., 1843,	83
New Hampshire, 1843,	131
State Lunatic Hospital, Mass., 1843,	220
	1213

At 8 per cent., the number of insane persons admitted into these several institutions in *one year*, driven to insanity by orthodoxy, is nearly ONE HUNDRED! In ten years, in the same pro-

portion, it would amount to about one thousand; and in twenty years, nearly *two thousand*! Such are the *fruits* of a popular theology—this, too, in thirteen institutions, out of twenty!

Let the reader carefully reflect upon these solemn facts. Among the patients admitted to the "Hartford Retreat," 103 made insane by intemperance, and 110 by orthodoxy! In the Ohio Lunatic Asylum, 32 made insane by *intemperance*, 54 by religious excitement! Orthodox religion more destructive to man's intellect than alcohol, by the Reports of these two institutions! We appeal to the candid, whether such can be the effect of the gospel of Christ?

If the reader should need further proof that popular orthodoxy leads to insanity, we would call his attention to a few particular cases that follow. Comment is unnecessary, for our object is fully understood.

From the New York Transcript:—

"DREADFUL CONSEQUENCES OF FANATICISM.—Our readers will recollect an advertisement that appeared in the Transcript a few weeks since, describing the singular absence from home of a young lady named Reid, who had suddenly left her mother's house in this city, without expressing any intention to do so, and without saying where she was going to. One of her brothers, a respectable mechanic residing at New-Haven, Conn., was apprized of the circumstance of his sister being missing, and alarmed lest some accident might have befallen her, quitted his business, and instituted inquiries after her in different parts of the country. About a fortnight after, he started in pursuit, he succeeded in discovering the poor girl, who, but a few weeks ago, was glowing with health and vigor, and full of intelligence and sensibility, at a dis-

tance of nearly three hundred miles from New York, unconsciously wandering she knew not where, harassed, exhausted with hunger and fatigue, destitute of money and the means of procuring it, and a wretched, miserable maniac.

" It appears, from the well attested documents, that have been placed in our possession, that the young lady above named, previous to abandoning her friends and home in the way we have described, had been persuaded, by a member of Mr. Finney's chapel, to leave the church she had long been accustomed to attend, and visit the place of worship superintended by the former individual. On her so doing, she was introduced to the pastor, and he questioned her as to her habits, her disposition, her inclinations, and her religious feeling. To all these interrogations, she gave answers that would have satisfied any rational man, or any person whose motives were not impelled by an overweening, illiberal, and intolerant sectarian spirit. He, however, did not stop here. Madly zealous in promulgating the doctrines he had espoused—doctrines which, peradventure, properly inculcated, may be pure and worthy—he denounced her former mode of living, in wild and frightful anathemas ; pronounced her to be one of the accursed—without the possibility of redemption except through his means, and irretrievably lost unless restored by his intercessions and entreaties to the throne of grace.

" To illustrate the course of argument pursued ; to relate the various gross and impious expressions that were made use of ; to expose the harsh and unfeeling language addressed to her ; and to give a detail of the hideous and demoniac pictures which they presented to her affrighted imagination, for the purpose of making her their proselyte, is a task for which we have no relish, and would impose upon the columns of our paper a stigma and a disgrace that we do not intend they shall ever merit. It may suffice to say that among the manœuvres which they practised, and the arts they exercised, they exhibited to her a heaven and hell book,

in either of which they professed to have power to record the irrevocable decrees of eternal happiness, or everlasting misery. So powerful were the effects of these repeated assaults upon the faith, and representations to the excited mind of the deluded girl, that she eventually was deprived of her reason, and added to the hapless crowd of unfortunates that now tenant our lunatic asylums—victims to similar atrocities, and unsightly wrecks of poor humanity.”

From the Trumpet :—

“Died, at the Insane Hospital, in Columbia, S. C., on the 20th of January last, Miss REBECCA O’NEAL, daughter of Mr. Hugh O’Neal, of this (Newbury) district, and sister of Hon. J. B. O’Neal, Judge of the S. C. Court of Appeals. I think it may be said with truth, that no other individual, residing at Newbury village, was so greatly esteemed, as was Miss O’Neal. Her parents belonged to the society of Friends, and so far as I know, she remained in that order, according to their rules, until last autumn, at the time of a protracted meeting, held by the Baptists at Newbury Co. House; when she became excited, professed to ‘get religion,’ and joined the Baptist church. But before the close of the meeting, as I am informed, she showed evident tokens of insanity, which in a few days so increased, that it became necessary to confine her; and since that time she was conveyed to the hospital, where she died. The immediate cause of her death, is said to be scarlet fever. I have never heard a doubt expressed but what her insanity was caused by the excitement produced at the protracted meeting. Her brother, above named, had recently become a public advocate for the doctrine and measures of the Baptist church, and he employed his eloquence, for which he is somewhat noted, at that meeting, to produce and continue the excitement, to which her reason fell a much lamented sacrifice. Her strong affection for him, and her confidence in his judgment,

would naturally give him a powerful influence over her mind ; and seeing him, with others, so greatly engaged in the cause of a religion characterized by terror, it was not strange that she became affected ; and such was the melancholy result. But she is gone, as I trust, where neither the visions of fanaticism, nor the horrors of insanity, will destroy her felicity, to be as the angels of God in heaven.

" This, however, was not a single case :—I have heard of two others which took place near the same time, both, I think, at Baptist protracted meetings ; one at Beaverdam, N. H., in Laurens district, the other, Mrs. Toney, wife of Esq. Toney, of Lexington district, who has also been relieved from her distressful condition by the hand of death. When such effects result from the preaching of endless torments, is it not astonishing that the advocates of that doctrine will not regard the evil they are producing ? For hundreds of years, despair, insanity, and suicide, have attended the promulgation of those terrors which have been enforced by the ideas of an angry God, a personal omnipresent devil, and endless hell torments, and of late those effects have increased to such a degree, that rarely a week passes which does not bring the intelligence of some victim to the destroyer ; yet the preachers who are engaged in the work seem to pay no attention to the scourge they have brought upon the people, but pursue their terror-marked course with redoubled zeal. Did any such consequences attend the preaching of Jesus, the Saviour of the world ? Have such effects ever resulted from preaching the ' good tidings of great joy which shall be to all people'—that gospel which teaches, that ' as in Adam all die, even so in Christ shall all be made alive ? ' How long before the people will learn to distinguish between truth and error—between the religion of Christ founded on the love of God, and all false systems that are founded on that fear which hath torments ?

NEWBURY, S. C., Feb. 2, 1834.

A. F."

## From the Philadelphia Times :—

"We find in the New York papers, an account of the derangement and death of Mr. Daniel Mack, of that city. It appears that Mr. Mack had attended the preaching of the Rev. Mr. Finney, at a protracted meeting; and was so greatly excited by the appeals made by that gentleman to his fears and his feelings, that he was at length wrought up to insanity. A New York journal alleges that he was induced to make a solemn vow at the sacrament table, under the following circumstances:—‘He, with others, was invited to take the sacrament, to which he consented; when the minister, in an unusual manner, represented the act as a *vow, by which he should give himself up entirely to his God for the future, without reservation of wife, children, or property;*—that he should henceforth give up all to the Lord; and these conditions were reiterated in the most solemn manner, and inseparably connected with a *vow*, and the vow with the sacrament. The expressions were, as nearly as we can learn, ‘You hereby solemnly vow to make yourself holy as God is holy; and you will give up your property, and part with your wife and children, and worldly possessions, for the sake of the Lord.’ The old gentleman, it seems, who had frequently taken the sacrament before, was caught in a snare; the manner was unusually solemn, and the *conditions* what he had not anticipated; he had advanced to take the sacrament, and he had not courage to withdraw; he did take it, and had a vow imposed upon him, which, from the very moment, he felt he was not able to keep, as he understood the conditions, solemnly imposed by the minister. He returned, agitated, continually referred to the subject, thought he *must* keep his vow, and felt he *could not*: his agitation increased in spite of his wife’s and friends’ palliations or favorable explanations, and he at length became partially deranged, and died a victim of fanaticism, last Sunday morning.”

From the "Religious Inquirer," by I. D. Williamson :—

"A VICTIM.—A few days since, as we were passing down South Market-street, in this city, (Albany,) our attention was arrested by a dense mass of people, collected at the foot of Hudson, near the dock. Thinking that perhaps some unfortunate being might have been drowned, and was just taken from the water, we bent our way to the place of the excitement. We had scarcely approached within hailing distance, before our ears were saluted with a sound, not unlike that which proceeds from a Methodist pulpit, when the preacher is delivering a 'powerful warning to sinners.' We pressed our way through the crowd till we came as near as convenient to the place from which the noise proceeded. The emaciated form of a man, sat strongly bound and pinioned upon the seat of a wagon standing in the middle of the street. His countenance was wan and pale, his eye sunken, yet wild and glaring, and his beard of considerable length, save in places where it appeared recently to have been plucked out by the roots. His hands were closely tied, so that he could not raise them to his head, and his body confined so that he could not escape from the wagon. There he sat, like the skeleton of a body, and the wreck of a mind, as he was vociferating at the top of his voice to the people around, though his words were as often apparently directed to the buildings as to the living beings that thronged to see him. The burden of his incoherent talk was, that hell was blazing—devils were howling, and heaven storming with vengeance, and if sinners did not repent then, they would be damned, yea, double damned, and triple damned was his language. He is a Methodist, said one upon our right. Yes, said another, and he is a victim of revivalism, too. We inquired his name, which has escaped our memory. He lived, however, in a town near Whitehall, and was on his way to the Lunatic Asylum in Hudson, attended

by his brother. We turned away in sorrow that the mild gospel of Jesus, which healeth all our infirmities, should be perverted to the destruction of reason, the gift of God. We appeal once more to the people; how long will ye sanction those systems of faith which drive your fellows around you, by scores, to the dark cells of insanity and madness? ‘Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.’”

The following is from the pen of Rev. K. Haven, of Shoreham, Vt., and originally appeared in the “Universalist Watchman,” published at Montpelier, Vt.:—

#### “DREADFUL EFFECTS OF RELIGIOUS EXCITEMENT.

“**B.F. BALLOU**,—I feel it to be my duty, although a painful one, to lay before the readers of the Watchman, a plain statement of facts relative to the recent death of two very respectable persons in Monkton, by insanity produced by modern revival measures. The two victims to these measures, were Russell Eastman, Esq., and his wife, of Monkton, Vt. Mr. Eastman was a very respectable, candid man. He had filled every important office within the gift of his fellow-townsman, such as first selectman, justice of the peace, overseer of the poor, and representative to our legislature. He was a member of that body last fall at Montpelier. He was an excellent citizen, although not a professor of religion of any denomination. His wife was a professor of religion of the Methodist Episcopal church. She used her influence to have her husband attend a protracted meeting that was commenced in their town by Elder Lovejoy, of some revival note, about the first of February. On Thursday, the 10th, both of them became perfectly insane, and on Friday the 18th, the remains of both were borne to

their last resting-place. The mental fear and horror was so great in Mr. E., that he died on Monday evening, just six days after he was taken in the aforesaid meeting, and his wife died on Wednesday evening, just eight days from the time she was taken insane. His funeral was altered from Thursday to Friday that both might be interred in one grave.

"Mr. Eastman was taken in a fit of insanity in the meeting-house while speaking or praying. His excitement was so great that he fell motionless on the floor. The principal actors said he was in a *trance*. He was taken out of the house, perfectly deranged. He was carried home and remained so till Thursday, when he went into a stupor so great, that he lost all voluntary motion. Neither stimulants, nor emetics, nor cathartics, produced the motion of a muscle or limb, until Friday, when he came out of this state, and so far regained his bodily strength as to walk the room and cry *fire, brimstone, hell, pit, woe, woe, &c.* This he did a good share of the time until Monday, when he sunk down upon the bed and died. The mind of his wife, although perfectly deranged, was not filled with such awful horror about the future; Yet on Friday she got into his room, grasped him by the arm, pinched him terribly, and screaming *fire! fire!* After his death, and when viewing the cold remains of her husband, she said he had been offered up a sacrifice, and that she should be also offered up. Yes, they were truly a *sacrifice*; but to what? To blind fanaticism, and relentless cruelty.

"I need only to add that Dr. S., one of the physicians that attended them, stated to me that two more complete cases of perfect insanity he never witnessed—that there was no appearance of any other disease in their systems that could have induced the insanity when they were taken—nor of any other during their short sickness—and that it was his opinion, and that also of the other attendant physicians, that their insanity and death were produced by great mental excitement, occasioned by attending the aforesaid meeting.

"I submit the aforesaid statement of facts, (which can be attested by many credible witnesses,) without comment, any further than to add that this striking coincidence is probably without a parallel in the history of religious fanaticism, and its withering consequences."

The following, from the "Magazine and Advocate," and communicated to the editors of that journal, by a gentleman in Bricksdale, Cayahoga Co., Ohio :—

"The Presbyterians in this town appointed a four days' meeting, about the seventeenth of January, and it finally lasted *thirteen* days. It caused considerable excitement, especially among the young people. One of those they called their converts, who was a man of respectable character, with a family of four small children, not, however, in affluent circumstances, attended the meeting the three first days, and on the fourth day his reason lost its empire, and he became perfectly crazy, a raving maniac. He continued so for seven or eight days, without eating or drinking anything of consequence; and on the last day of January, 1834, the poor man paid the debt of nature, and left his family and friends to mourn and deplore their loss, and his unhappy end. O bigotry! O superstition! what havoc have ye made in the world of human happiness, and human hopes!"

T. S. B.

"Since the above was written, we have laid our eyes on another case. We give it in the language of Br. O. Whiston, of Oswego, N. Y., in a letter to Rev. D. Skinner, of Utica, N. Y. Br. Whiston had been describing a protracted meeting at Hannibal, N. Y. He closes as follows :—

"The meeting continued thirteen or fourteen days, greatly to the disturbance of the more quiet and peaceable part of the village; prayer meetings were held during whole nights, little children called upon to disobey their parents, forsake all, and come to meeting.

## ACTUAL EFFECTS OF ITS MINISTRY UPON MIND. 81

I would I could here close this article—but the most deplorable circumstance remains to be told. I have just received a letter from Hannibal, from which I make the following extract:—

‘Br. WHISTON,—We have to inform you of the late protracted meeting in this place, in hopes that you will give publicity to the same, that it may prove a warning to all, and particularly to the inhabitants of your now peaceful village, as I understand the adversaries of all righteousness are about to commence their operations in your place. For a few days past, we have been under fearful apprehensions that our neighbor, E. Perkins, would lose his reason, and last night we were called upon to realize our fears. Br. P., and myself, were called upon, and informed of the deranged state of his mind: we immediately repaired to the house, and found our respected townsmen a *raving maniac*! On arriving at the house, we met Mr. Perkins coming towards us with a bottle of brandy, some fire and straw, (which he had taken from the bed;) he said he was going to make a burnt offering of the brandy to God. After inflicting a number of severe wounds upon those who had come to his assistance, he was taken and confined. He is now under strong confinement, crying out in the following incoherent expressions, “Holy Ghost! come down. Devils! come out of those folks—God provoking devils—Jesus Christ insulting,”—and such like words, which were so bountifully dealt out by Rev. Messrs. Myrick and Knapp.’

“O, when will men learn to distinguish between religion and fanaticism! By the above-named melancholy occurrence, a wife is deprived of the society of a kind and indulgent husband—children of a provident and affectionate father. Can it be the doctrines of Jesus Christ, which produce such results? Let this question be answered satisfactorily to the conscience of every candid reader, and by the assistance of Almighty God, good may yet come out of evil.

“Oswego, February 13, 1834.

O. W.”

From the same journal:—

"The calamity I speak of is this: Some two weeks since, a four days', or protracted meeting, was held by the orthodox in our place, which, by the way, turned out rather flat and stale, and Dea. *Joseph Sterling*, who has been a highly esteemed member of the Baptist church, for thirty years, was wrought up to a high degree of excitement, expressing himself often in said meeting, that he had not before known what it was to be a Christian—and that he had received new light, &c. To make the story short, he became from that time *deranged*, and seems to grow worse—so that while I am trying to describe it to you, his family are in my house, having fled here for shelter from his ferocity and threatenings, &c. Oh! orthodoxy, where wilt thou stay thy ravages! If the religion of Jesus turns men, good citizens, good neighbors, good men, to demons, I think we should do what we can to check its progress—instead of raising funds to spread its influence. But I hope and believe, and think all candid men will agree with me, that it is *not Christianity* that distracts our land with madness, and moral desolation under the false name of religion—but the *want* of genuine Gospel faith and Christian piety.

A. CHANDLER."

"Pitcher, Chenango Co., N. Y."

From the "Gospel Banner." Horrid indeed! What awful effects from a belief in eternal damnation!—

"Saco, Jan. 29th, 1844.

"Br. DREW:—Dear Sir,—I have time before the arrival of the mail, to give you but the bare outlines of a most shocking affair, which took place in our village on Friday night last, caused by *religious delusion*.

"An individual by the name of Henry Sheppard, undertook to put an end to his existence in the following unnatural manner, viz.: He took a very dull axe, and placing the back of his head against the post of a

shed, in the back yard of one of our hotels, attempted to hack a hole through the front part of it, by striking with the edge of the axe against his forehead. I say *edge* of the axe—but in truth it had no edge—not being sufficiently sharp to cut even meat; and he made sad work of it. But after repeated blows, (many of which he missed, the axe passing by into the post,) he succeeded in crushing the frontal bone in a measure, so that when the bones were afterward removed by the physicians, the brain was plainly visible. But still he did not die—on the contrary he is yet alive and retains his faculties perfectly. It was an exceeding cold night—and after endeavoring for nearly two hours to affect his purpose, and not succeeding, he went to the door of the hotel, knocked, and stated that he had been trying to kill himself, but as he could not succeed, he wished for some assistance. He presented a horrid sight. It was midnight. With his forehead mutilated—his face and head all gashed—an icicle of blood extending from his face to his waist, and the axe all covered with frozen blood still in his hand; a more horrible picture cannot be imagined. And all this caused by a belief in the *fundamental doctrines* of what the world calls CHRISTIANITY!

"I called to see the unfortunate man the next morning. He conversed freely—declared he had no pain, and said that he should soon die. I questioned him as to the motive of this terrible act. He said that he was a miserable man, and ~~very~~ believed that he had sinned away the day of grace—that he had no place in the affections of God, and therefore no right to a place among his people. It is evident that he is insane upon the subject of religion, though he seems to be rational on other topics. But this deplorable state of his mind has arisen from a constant reflection upon the leading features of the most popular religion of the day. There can be no doubt about this. Oh! when will the world become acquainted with the true character of God, and the nature of his government, and an end be made of such bloody sacrifices?

"Yours in the bonds of that blessed gospel, which teaches, that where sin abounds GRACE does much more abound.

G. W. QUINBY."

From the Vermont Courier:—

"Died, on the 4th inst., Mrs. Lydia Kendall, wife of Mr. Amaziah Kendall, aged thirty-six years. Her death is believed to have been produced by a dreadful delirium, caused by what are usually termed religious impressions. During the past summer and fall, she was in the habit of attending meetings on the Sabbath and other days of the week, where she became alarmed on account of the great danger to which she believed she was exposed. A deep concern of mind ensued, which was soon followed by a delirious rapture and joy, which terminated, in a few days, in the most ravaging and ungovernable distraction. A physician was called, and every possible measure adopted to effect a return of reason, but in vain. For two or three weeks, the delirium continued, during which time she took but a trifle of food, but at the same time was possessed of strength almost superhuman. Prayers, exhortations, and singing were the themes of her beclouded mind. At last, her physical powers yielded to the unnatural excitement—her strength gave way, and she became like a passive infant—with an occasional flash of rationality. A few days more terminated the drama. Her faculties continued gradually to yield till Sunday last, when death closed the scene.

"We have long known Mrs. Kendall, and can say, that she has through life sustained an unblemished character, with an amiableness of disposition which endeared her to all her friends. As a wife, she was dutiful and watchful—as a mother, affectionate and solicitous for the welfare of her children—and, as a member of society, beloved and respected; and amidst severe domestic affliction, has ever manifested a degree of fortitude and equanimity worthy of all praise. She had never, till her last illness, manifested any symptoms of lunacy."

## ACTUAL EFFECTS OF ITS MINISTRY UPON MIND. 85

From the New York Courier and Inquirer :—

*"A Revival.*—Yesterday afternoon, a colored man named Thompson, leaped into the river near Pike slip, with a view to commit suicide. Some persons who observed him, hastened to his rescue, and after some difficulty, succeeded in bringing the body ashore. Thompson was carried, at the instance of some persons who knew him, to the house where he boarded. A physician was immediately procured, and after some time he declared his patient out of danger. Fanaticism or religious madness was the cause of Thompson's attempt."

From the Western Courier :—

*"Protracted Meeting and its Fruits.*—A protracted meeting which has been holding by the Methodists, Baptists, and Presbyterians, in Charlestown, in this county, for about four weeks, closed a few days since, to commence again in a few days, when Mr. Foote shall have arrived. Report says about eighty converts have been made. One man, an acquaintance of ours, and the father of a family, has been made a raving maniac—so crazy, that it requires several men to take care of him. On one occasion, he made his escape, went to the house of his brother, and attempted to cut his throat in bed with a penknife. He succeeded in wounding him, but a thick handkerchief on his neck, parried a part of the force of the blow, and saved his life.

"Several others who attended the meeting, are, or have been, partially deranged. Will the Ohio Observer, in noticing the results of the meeting, give this plain, brief statement of facts? Why do you ever keep your readers in the dark, in respect to the true result of such fanatic meetings?"

The following letter was addressed to the editors of the Herald of Truth :—

"Dear Brother,—Since I last wrote you, I have been called to witness the religious insanity and death of one who was near and dear to me. How often, dear brethren, have I sympathized with those who have had to mourn for similar afflictions, but I never felt as I now do.

"Emily Torrey, a sister of my wife, and daughter of Thaddeus Wilson, was born in Benton, Yates county, N. Y.; was there married and moved to this state. During the past winter she was sick, and became very serious in religious matters. She frequently expressed her belief that the Scriptures afforded her no hope, and quoted passages, such as were used to prove the doctrine of endless misery. I, on the other hand, would persuade her differently, and endeavored to show to her that she was mistaken concerning her views of the gospel. She soon became partially reconciled. By the advice of her physician and friends, she was removed from my house to a sister's, about twenty miles distant. We heard nothing from her for about two weeks, when the awful intelligence came that she was a raving maniac, and was making use of every means in her power to put an end to her earthly existence. When I saw her, no language could tell my feelings. O, her shrieks and yells still linger on my mind with a thrill of horror! Her incoherent cries to me to 'repent—repent—repent—cry aloud—pray—pray—pray, you have been a sinner—I have been a sinner, and now must be damned—it is everlasting too late for me, and you too unless you repent. I tell you repent, repent, call on God,' &c. To her aged father she said, 'this poor old brow of sorrow—what trouble awaits us, father, in another world—pray father,' &c.—'open your mouth and let me say the Lord's prayer in it, that it may reach your soul.' She continued raving, her weakness increasing, until the 26th of July, when she fell into the more merciful bosom of death. By this dispensation, which is doubly afflicting from the circumstances of her death, an affectionate husband, two small children, and a large circle of relatives and

friends, are left to mourn her sad departure from life, in the twenty-eighth year of her age.

J. F. OWEN.

*"Peru, Huron county, Ohio."*

From the "Star in the West." From Rev. E. M. Pingree :—

"On a late visit to Champaign and Union counties, Ohio, I heard of four additional cases of insanity from the belief in endless woe, including one suicide. One is the case of a woman in Champaign county, who thinks she has committed the 'unpardonable sin.' She is insane. Another is the case of a wandering maniac—partially insane—from the same cause—the doctrine of endless suffering.

"After hearing of these cases, I fell in with an aged Universalist, near eighty years old, who told me he had a sister insane from the same cause. His eldest son, also, when fifteen years of age, attended a revival meeting, became excited to frenzy—raving madness, so that he was obliged to be closely confined. After five years, he became a confirmed melancholic, with less of frenzy. At the end of five years more, he procured a rifle unbeknown to his friends, and blew out his brains!—sad result of this horridly blasphemous sentiment—eternal torment. As I looked at this father in Israel as he related these things, I thought he had good reason to curse, from the bottom of his soul, the doctrine of endless misery—and so may a whole community religiously curse it. It is a curse to the nation—to the world; and the sooner the world is rid of it, with its deadly sirocco influence, the better. Let us pray for that blessed day."

Hundreds of such melancholy cases might be presented, but it is unnecessary. We have presented testimony enough to convince any candid mind that popular orthodoxy has slain its thousands. Let it not be supposed that the testimony

is exhausted—a tithe has not been presented! Should the reader desire more information upon this point, I would direct him to a small 12mo. pamphlet of 48 pages, entitled "Mirror of Partialism," which contains accounts of one hundred and fifty-six cases of insanity and suicide, produced by a belief in the popular orthodox sentiment of endless misery.

What a commentary do these cases furnish, upon the sentiment too often expressed, that it matters not what religious doctrines an individual embraces! Does it make no difference whether a man embraces truth or error? Is it as well to believe a doctrine which leads to insanity and suicide, as it is to receive the gospel of Christ, which gives joy and peace? Look at lunatic asylums, and bleeding hearts, and then candidly answer.

If we would labor to remove the causes of insanity, we must give our influence against intemperance and orthodox fanaticism, for these are reckoned as two prominent causes! The spirit of benevolence, humanity and Christianity demands this at our hands. May we be faithful in the Master's service, and be instrumental in advancing the Messiah's kingdom, that correct views shall be entertained of the government of God—that the revelations of the infinite Father's character may dwell with man like bright angels of light—that he may be at peace, and believing, rejoice with joy unspeakable and full of glory.

### Section 2. *Infidelity.*

WHILE popular theology has clothed Deity in wrath, and represented him as burning with vengeance to inflict suffering never ending upon the sinner, and connected with his character and government principles absurd and unphilosophic; so that, from the moral constitution of man He could not be loved and reverenced, nor the Scriptures which taught them received as the Word of Life; still its advocates have been zealous in asserting its redeeming power, particularly in saving men from unbelief and the awful vortex of Infidelity! And with an earnestness becoming a better cause, have they dwelt upon the infidel tendency of that doctrine which teaches the universality of God's grace and salvation. But philosophy, fact, and a correct understanding of the character of God as presented in this scriptural sentiment, give evidence that man does not reject the doctrine of the gospel because it teaches the grand consummation of heaven's purposes in reconciling all intelligences to the Father. There is nothing in this doctrine as taught in the Scriptures, but what accords with reason and the teachings of nature.

It is based upon the attributes of nature's God, viz., love, wisdom and power. Love, however, is the inmost centre of the system and characterizes the plans of the infinite One. It teaches that God is our Father, and regards us with tender solicitude, and desires our happiness; that he who decks the flower, paints the rose and the lily, and provides for the raven, is also mindful of us. It

teaches that it was his LOVE for the world which prompted him to employ those means which should prove effectual in his economy in lifting men up to God; causing a growing assimilation to the divine character, and which should finally issue in the redemption of the world!

The same wisdom and goodness which are seen throughout nature, are seen in the book of grace! Hence we can receive the teachings of both without doing violence to reason or philosophy. If love is seen shining in the sun, sparkling in the star, or blooming on the tree, it is more plainly seen in the redeeming principles which Jesus communicated to a sinful world in the bright revelations of the Father's character and the hope of another existence which was taught by his resurrection. So, reason and philosophize as we may, about the God of nature, the same beauties are seen in the God of Revelation. Its teachings unite with the elder Scriptures in declaring that he is good unto all, and that his tender mercies are over all his works. Instead of there being aught in the Bible, taught by the sentiment under consideration, to lead to its rejection as being opposed to nature or repulsive to the sensibilities of the soul, there is a perfect harmony existing between this biblical doctrine, reason and nature. This sentiment teaches that God is love—that he is our Friend and Saviour—that his chastisements are all meted out in wisdom, and are for the good of man; hence there is nothing presented in this gospel sentiment to lead man to abhor God—despise Christianity and reject the Scriptures wherein it is fully taught—but there is much in it to lead the soul to cherish these scriptural truths, for they

are designed to satisfy its wants by lifting it up to God, duty, and heaven ! This doctrine is in accordance with the teachings of nature and reason, and by throwing a beauty and charm around the divine character, it engages the affections and leads to holy living.

Not so, however, with the doctrines of popular orthodoxy, as they are preached at the present day. Presented as Christian truths, but being opposed to nature, reason, and the wants of the human soul, illogical and absurd, they have been rejected by many minds ; the Bible, in which they are supposed to be found, considered unworthy of credence, and Christianity regarded as a fable ! Such has been the legitimate tendency of popular theology, which embraces the doctrine of the trinity, vicarious atonement, total depravity, a God burning with indignation and wrath, and endless misery ! These sentiments involve principles which are inconsistent with all that can be learned of God as manifested in his works ; hence, it is seen that the God of nature is opposed to the God of revelation. The teachings of nature can be understood, and no revelation that conflicts with them can be received as emanating from the same Being. They are preached as scriptural truths, but the absurdities which are involved therein have led to the rejection of Christianity, and many have plunged into the dark and cold waters of Infidelity ! The doctrine of the trinity, preached as part of the gospel of Christ, involves the absurdity of teaching that three are one and one is three ! There are three persons in the Godhead, all infinite, and yet there is but one infinite Being ! One is equal to the three, and the three together are equal to

one ! One is the *Son*, the other is the *Father*, yet the *Son* existed co-eternal with the *Father*, and is the eternal God ! Mary, then, gave birth to infinity ; the eternal God died on the cross, and yet only the human nature suffered ! One is all mercy, the other all justice ; if either is merciful in saving the sinner, the other must be unjust to him, and both are the same beings, equally merciful and just ! This sentiment has been wrapped in mystery, and the inquiring mind has been told by the churchman that, though it appear absurd, yet it is only an incomprehensible truth, and we must surrender our reason and receive it as such !!

But we would call the unbeliever's attention to the fact that the doctrine of the trinity finds no support in the Christian Scriptures. Hence, he can cast aside all the absurdities connected therewith, and not reject Christianity. It is incorporated into the creeds of men, but is not connected with the gospel. The doctrine of the Bible is, that the Lord is one God, and beside him there is none other. Jesus came from God and returned to him—bowed to a Superior Being whom he called Father, and before whom with profound reverence he acknowledged his inferiority ! He increased in wisdom and in knowledge. But how could he *increase* in wisdom if he were the eternal and infinite Jehovah ? And how could he be ignorant of a certain hour of destruction which was coming, if he were the eternal God ?

The doctrine of vicarious atonement, presents problems of an absurd character, that no philosopher can solve ! This is taught as a doctrine of the Bible ; but it is opposed to reason and every

principle which should characterize a righteous government! It represents Christ suffering the penalty due to man; yet millions on millions must suffer it too! It represents divine *justice* as being *satisfied*, by inflicting *pain* upon the *innocent*, and permitting the *guilty* to go unpunished!! It teaches that Christ is more merciful than God; for while he would smite the sinner down to hell, Christ says, "Spare them—I will suffer, but O Father, save the sinner!" But if Christ were the eternal God, he only inflicted pain on himself! suffered the penalty himself! And then again; if he were the *Son* of God and had the Father's *spirit*, how could he be so wrathful, and the Son so compassionate! Moreover, it represents God as being changeable! But the inconsistencies connected with popular theology, are too numerous to mention. Suffice it to say, that this doctrine, like that of the trinity, is absurd, illogical and unscriptural! The Bible, instead of teaching that Christ died to appease the Father's wrath, or to satisfy divine justice, positively declares that "God commended his *love* towards us; in that, while we were yet sinners, Christ died for us;" and that he will by *no means* clear the guilty—but *he* that *doeth* wrong *shall* receive for the wrong that he hath done, and there is no respect of persons. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." If God justifies the sinner by punishing the innocent Jesus, he does the very thing which he is said here to abominate! The Scriptures nowhere inform us that it was the mission of Christ to save men from deserved punishment. Vicarious atonement has no sympathy

with the gospel—it is one of the errors which have been incorporated with it—hence, in bearing our testimony against it, instead of rejecting Christianity, we are but removing one of its corruptions! It serves to bewilder and take away the simplicity of the gospel, and leads to Infidelity. And such is also the tendency of another sentiment of the popular creed, denominated total depravity, which represents man as incapable of being good or doing good; not for aught that *he* has done, but because of the transgression of him who lived about six thousand years ago!

Again, popular orthodoxy represents sin as being infinite, deserving infinite punishment and an infinite sacrifice is necessary to save man from an infinite penalty; but it will not *allow* that the infinite God suffered and died on the cross; it was only the *finite* nature that *died*. So, we become partakers in the *sufferings* of Christ, therefore there is no *infinite atonement* made to satisfy infinite justice!

The teachings of dominant theology in regard to the design of punishment, only serve to envelop the mind in darkness, and to lead to the rejection of the Christian Scriptures. It is taught as biblical truth, that God punishes man without any regard to his reformation—that punishment is not corrective—but that pain is inflicted without regard to the good of the sufferer! This is seen to be unreasonable and opposed to the God of wisdom and love, and every principle which should characterize the government of a good parent! Such parent will have regard to the good of the child. The chastisements will be merciful, and designed to lead to obedience.

The infinite Father will not have a less worthy object in view in punishing his children, as the following Scriptures abundantly show. "The law of the Lord is perfect, converting the soul." "I will visit their transgressions with the rod, and their iniquity with stripes, nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Again, "whom the Lord loveth he chasteneth." And again, "The Lord will not cast off forever; but though he cause grief yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men." "For they (our earthly fathers,) verily for a few days chastened us after their own pleasure, but he (i. e. God) for our profit, that we might be partakers of his holiness."

We must refer to another sentiment preached by orthodox divines, as Christian truth, which has been a prominent cause of unbelief and Infidelity. It is the doctrine of eternal hell torments! This is fruitful in leading to skepticism, and to a rejection of Christianity. It is opposed to reason, the attributes of God, and hostile to every principle that should characterize good government; hence, the conclusion to which many have come, is, that if this be a scriptural doctrine, as is contended, and part of Christianity, the book in which it is contained cannot come from the God of nature, and should not be received.

Such views have been preached as biblical truths, as part of the gospel of Christ! But, being so revolting to the nobler sensibilities of man's nature, so opposed to reason and derogatory to the character of the God of nature, that many distin-

gnished unbelievers were first led to doubt the genuineness of the Christian religion, by meditating upon these doctrines, particularly the horrid sentiment of ceaseless woe ! And many, supposing it to be taught in the Bible, urge this as a reason for rejecting it ! They see the misery it has caused, the hopes it has blasted, the many noble minds it has destroyed, the many victims it has slain, and the cases of infidelity to which it gives rise, and they know that it cannot be of God ; it must be of the earth, earthly ! A God of wisdom and love would not communicate a revelation that would augment the misery of man ; and "which, if true, must forever degrade him in the eyes of all intelligencies, the influence of which always has been, and always must be, detrimental to human happiness." It is not surprising that this sentiment, which involves so many difficulties and incongruities, should be regarded unworthy of God ; and the book in which it is supposed to be taught, rejected as an imposition ! But the unbeliever should know that the Bible gives no countenance to this awful doctrine, but instead thereof, all its teachings are in accordance with the nature of the God of love, and designed to satisfy the wants of the human soul. The sentiment under consideration is opposed to the nature and attributes of God, reason and the Scriptures of truth. The teachings of the Bible are, that God chastens us for our profit, "that we may be partakers of his holiness," and *after* his chastisement, "it yieldeth the peaceable fruits of righteousness." But how could there *afterwards* be any "*fruits of righteousness*," if the *chastisement or punishment were endless* ?

But we need not dwell upon the corruptions of Christianity longer. We have shown that many ideas connected with popular theology, regarded by the dominant sects as Christian truths, are inconsistent with the perfections of our Heavenly Father, opposed to philosophy, and unsupported by the divine record. In rejecting them, therefore, we reject no doctrine of Christianity. That they tend to infidelity there is not a doubt; for our reasoning is substantiated by *facts*. And we now invite the careful attention of the reader to a few confessions and facts, to *prove* that our reasoning is correct. The following is taken from the "Union," and the comments are from the pen of Rev. T. J. Sawyer:

"It has been often said by our opposers, that Universalism leads to infidelity and atheism. To support this charge, the case of Abner Kneeland, and a few others who have once professed Universalism, is triumphantly appealed to. We have always denied the truth of the declaration, and we are very glad to see that our Presbyterian friends now conceding that we are right and our accusers wrong. Our zealous neighbor, the Rev. Mr. Hatfield, lately said before a large company of infidels, that

*'The fact that the Bible teaches the doctrine of ENDLESS MISERY, is the CHIEF REASON for their casting it [the Bible] away.'*

"This is to the point, and it is precisely what we have always said. The doctrine of endless misery, in the judgment of friend Hatfield, is the chief cause of infidelity. Let this testimony be remembered. It is the confession of one of the bitterest enemies of Universalism in New York.

"In a late work entitled 'Views in Theology. By Lyman Beecher, D. D., President of Lane Theologi-

cal Seminary,'—a work 'published by request of the Synod of Cincinnati,'—this distinguished man, while treating on 'moral inability,' says,

'It is the belief that the Bible and the Calvinistic confessions, attach accountability and punishment to a natural impotency, which provokes and sustains three fourths of the atheism and infidelity of our nation. They would admit the equity of a government, requiring according to what a man hath—but are provoked and enraged at the supposed injustice of punishment, unconnected with the possibility of obedience in the subject, and understanding and being assured by masters in Israel, that the Bible and our confession teach this, they turn and rend the Bible.'

"This is the testimony of Dr. Beecher. Let it not be forgotten. In his opinion, three fourths of the infidelity and atheism of our nation, has its origin in the reputed doctrines of the Presbyterian church."

The following is taken from the Boston "Magazine," vol. viii., p. 166:—

"Dr. Kippis says of Lord Shaftsbury, 'that amidst other difficulties which occurred to him, with regard to the truth of the Christian revelation, he was startled at the idea of its containing the doctrine of the eternity of hell torments; that he consulted some eminent churchman whether the New Testament positively asserted it; and that upon being assured that it did, he declared himself incapable of assenting to the system of religion which maintained a tenet so repugnant to all his views of the benignity of the Great Governor of the universe.''"\*

Instead of orthodoxy having power to keep men in the way of holiness and truth, it presents views so derogatory to the character of a merciful

\* Monthly Repository, vol. vii., p. 491.

God, that many of those who have been nurtured in its faith, have been driven into the dark mazes of infidelity. In all probability, it has made more infidels "than all the writings of Thomas Paine twice told!" Robert Owen, and his son Robert Dale, Paine, Carlyle, Taylor and Frances Wright, were all educated in this horrid doctrine! And what but being taught that the Bible sustained the inconsistencies of popular theology, particularly the doctrine of endless misery, led them to reject it, and spurn Christianity? Robert Dale Owen says he was "brought up a Presbyterian of the strictest sect," and that "the doctrine of *endless punishment* was the first thing that staggered his young credulity!"

The following, from the "Magazine and Advocate," is from the pen of Rev. John N. Parker. Referring to an individual who had been driven into infidelity by orthodoxy, he says:—

"The case to which I allude is that of the Rev. Mr. Church, of Stafford, Conn., who renounced the Bible together with all forms of religion, I think in the spring of 1830.

"He had been what is termed a preacher of Orthodoxy for twelve or more years. In an intercourse which the writer had with him about the time of his renunciation, he frankly stated the reasons he had for so doing, which were in substance as follows:—

'I believe the doctrine of ceaseless woe too repugnant to all the better feelings of human nature. I believe it cannot be made to harmonize with the attributes of a kind and merciful God. This doctrine I believe is taught in the Bible; consequently I cast it away, believing that it never came from a God of love, and that its teachings are unworthy of my regard.' I asked him if he did not think the Scriptures could be

made to harmonize with the doctrine of universal holiness and happiness. He replied, that he did not, but if he could, he should be one of the happiest of beings."

" Providence, R. I., Aug. 1840. J. N. P."

The following is from the pen of Mr. J. French. He is describing the condition of Mr. D. J. M. Howard. After having stated that Mr. H. had become a *firm believer* in orthodox doctrines, the writer proceeds as follows:—

"He was now shocked at the thought of ascribing to God such merciless cruelty as that of dooming his unborn creatures to endless wo; but supposing that this must be the sense of the Bible, he cast the whole away, and sank down to the cold and dreary regions of infidelity. His God, he said, he would never give up; but his ideas of his character became so vague and confused, that his faith in his being yielded him but little comfort; and it was impossible for him to describe the mental anguish that he endured while under the influence of this comfortless faith—regarding the cold dark night of everlasting non-existence, as his final doom, and that, without the possibility of knowing, but the next day, or even the next moment, might plunge him thither."

Comment is unnecessary; the reader understands our object in presenting the testimony which abundantly proves the position assumed.

The following is the testimony of a young man, whose life (as he informs us) has been partially spent amid the refreshing shades of "academic groves," and the more strengthening influences that are supposed to dwell within the hallowed precincts of "college walls." Seeing that many were driven into infidelity, he was led to inquire into the *cause*, believing that there was a "defi-

ciency somewhere, either in the prevailing systems of religion, as based on revelation, or a defective exhibition of its appropriate claims." He inquired, in several instances, of those who rejected the Scriptures, with whom he was acquainted, why they condemned religion. Amid the different answers offered in reply, the principal and most striking one, urged by the majority, was as follows, which is given in the language of one of the objectors :—

"I believe," said he, "the Almighty to be as nature represents him—all-wise, benevolent, and merciful ; and I do not, and cannot, believe in any creed or book which pretends to reveal his character as otherwise. The *Christian church* declares that the Bible teaches, and they believe, or at least admit, that God in the future state will endlessly torment myriads of the creatures whom the suggestions of his own infinite wisdom and benevolence called into being. This character of the Deity is wholly incompatible with the teachings of the book of nature. The books contradict each other, and therefore only one can be true. Now I know the world to be the handiwork of the Almighty, consequently I believe in its teachings in preference to the inconsistent dogma of a work, whose claims to divine origin and authority are, to say the least, in my mind extremely questionable. This," said he, "*laying aside the numerous inconsistencies and absurdities which abound in the popular creed*, is the principal reason for believing as I do."

In further proof of what has been said upon this point, we present the testimony of Rev. Asa Shinn, minister of the Methodist Protestant church. In his work "On the Benevolence and Rectitude of the Supreme Being," we find the following sentiment on pp. 231-2, from his pen :

"It would be well to reflect upon the strong probability that hundreds of Deists have been made, by such horrible representations of future punishment, as caused them to receive the impression that the Christian religion represents the God of nature as an Almighty tyrant. Will the souls of these men escape hell, and be brought to heaven, by being driven into infidelity? If not, let our concern for the salvation of sinners lead us to consider whether such representation of future punishment, as can be clearly sustained by justice and benevolence, will not have a more salutary influence upon mankind, than such as would seem to shroud the divine government in the darkness of an infinite tyranny."

Again : on page 285, speaking of the ceaseless and excruciating torments of the damned, as preached by the dominant sects, Mr. S. uses the following language :—

"The doctrine tends to *the increase and justification of infidelity*. The first thought that occurs to the mind, upon surveying the above hypothesis, is that it represents God as a being whose immutable disposition is to delight in the agonies of his creation. Hence the next conclusion is, that if the Bible teaches such a doctrine, and is indeed a revelation from him, such a revelation must be regarded as a real calamity to mankind. But as there is no analogy in nature to countenance such a horrible view of our Creator, the Deist concludes that the Bible is not a revelation from him."

Again, page 380 :—

"Deists ought to be rebuked for their unfair and uncandid hostility to the Christian religion ; but while we blame them, let us be ingenuous enough to own, that stumbling blocks have been cast in their way by the distorted views which have too often been given of religion."

"After all the complaints which we have heard, concerning the various orders of heretics, it is presumed that the whole of them together, have not had half the influence in diffusing infidelity through the world, as has been produced by the old and orthodox church that has travelled down to us through the dark ages; and many of the Protestant leaders also, from the Synod of Dort until the present hour, have been teaching doctrines as well calculated to fill the world with Deists, as any of those which have been promulgated by the Roman Catholic church, or by any order of heretics that ever existed !!"

Further testimony need not be presented, to prove that orthodoxy leads to infidelity. Here are undoubted facts, which seal its condemnation! Our work is accomplished, for we have abundantly *proved* all that we have asserted. We ask the reader to peruse carefully what we have written, divesting himself, as far as possible, of all preconceived opinions and early prejudices, and judge according to the evidence presented. And let him who reads, consider and understand.



## PART II.

### PRACTICAL INEFFICIENCY.

---

#### CHAPTER I.

##### PRACTICAL INEFFICIENCY OF THE DOCTRINE PHILOSOPHICALLY CONSIDERED.

It cannot have escaped the observation of any at all acquainted with the subject of this chapter, that orthodoxy, so called, has been from the first exceedingly liberal in its claims to piety and godliness, and to such an extent have these been urged from time to time by its advocates, that many favorably impressed in regard to its faith through education, or otherwise, have believed that this was indeed the "savour of life unto life," and that beside it there is no other. The general willingness to acknowledge all its claims so long manifested, has emboldened its advocates to that degree, that many of them have unblushingly arrogated to themselves and brethren, all of virtue and respectability in spiritual matters, and have hence been prepared to denounce as heretical all who have dared to differ from them in the great matter of present and future salvation, and

their willingness, judging from abundant manifestations, has not been excelled even by their preparation. They who have dared to regard God as a Father, and to so represent him, have been the subjects of their especial regard, and upon their heads have been poured out the vials of the wrath of their doctrine, as preparatory to those fiercer judgments which are supposed to await them in the future. The reasonable assumption, that all men are brethren, having had a common origin, and appointed of God through grace to a common destiny, has been sufficient to elicit from the whole host of those terming themselves evangelical, the shout of Infidel ! Infidel ! as though their judgments were decisive, and they immaculate in doctrine and practice. And we may note in this connection a fact somewhat important, that they who are of the different sects arrogating to themselves the name evangelical, though engaged generally in home jealousies and strifes, unite *lovingly* in warfare against the doctrine of the common paternity, and brotherhood of man. They all agree in regarding and representing it as licentious in its influences, and most damning in its character—that to embrace it is to seal the soul for everlasting woe, and prepare the powers for all those daring deeds of wickedness in this present time, that will make it worthy of such a fate in the future world ; and to give a sanction to their representations beyond the authority of their own testimony, they have attributed, where it was possible for them to do so, all wickedness of the deepest dye to the legitimate influence of this faith; and we regret to add, not so truthfully as might rationally be expected of those who profess faith in

the sanctifying doctrine of "hell torments," for all who work abomination, and make a lie.

Their manner of attributing wickedness to this faith, as well as their *charitable* representations of it, are shown in the former part of this work, and need not be repeated here. Suffice it to say, they are reckless enough to satisfy the most capacious desire for falsehood, and gross enough to accommodate the most perverted taste. Because of these general assumptions upon the part of those who make them, we deem it lawful, expedient, and a duty, to examine in the light of truth and reason, those features of the doctrine for which so much is claimed, which are urged by its advocates for their practical influences, that the reader may know for himself their legitimate tendency ; and we shall not be careful to distinguish between the different sects that claim for themselves the name evangelical. The faith of them all, is one, and its spirit is one, and as one they will be considered. All whose faith involves the idea of a partial God, and an endless hell, will be embraced in our examination. Because of the representations that have been made relative to the sanctifying nature of evangelical doctrines, as they are called, and the licentiousness of that faith of God which we cherish, we deem it proper to present the facts which are inscribed upon the subsequent pages, that the reader may judge for himself of their influence. Our object in the present chapter, is to show by a patient examination how inefficient a faith in what are termed orthodox doctrines is, and how unlikely they are to produce rectitude of life when considered in themselves. And we confess that an examination of another subject in which less of the feeling and

faith of kindred humanity are embraced, would be a more welcome task than the one before us. But duty calls to it, and in all kindness of feeling for those who cherish the doctrine we examine, but with no sympathy or regard for it, other than to destroy it, we heed its voice, and enter cheerfully into its labors; and the great questions that the subject suggests for our examination are, first, what are those features of the doctrine for which so much is claimed practically? Second; are they sufficient to produce all that is reported of them, and claimed for them? These, reader, are the inquiries, and it shall be our care to find answers to them as explicit as may be.

1. A prominent feature of the doctrine in question, and one of its fundamental truths is, that which is commonly known by the phrase, trinity in unity. That is, that "in unity of the Godhead there be three persons of one substance, power, and eternity—God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." As this is one of the most important portions of that which is termed orthodoxy, we might naturally expect from it great practical influence—we might suppose that it would commend itself to every man's understanding as highly beneficial, and useful. The most unimportant parts of a doctrine claiming so much should be clothed with a living power, much more the most sacred and essential features of it. But does this commend itself to our understandings? Has it any practical power? So far is it from being a subject of

the understanding, that the most zealous and enlightened of those claiming a faith in it regard it as one of the "sacred mysteries," which, though not understood, is to be "reverentially adored." And is not this, of itself, a sufficient answer to all questions relating to its practical influences? for how can a doctrine be applied, if the principles of it are not understood? If a mystery, who can so regard it as to educe from it a good? If any application is made under such circumstances, it must be in darkness, and the result can alone determine the wisdom or the folly of it. There certainly can be no knowledge of an end, where the means are not understood that in application are to produce it; hence the mystery of the doctrine in question forbids a successful application of it practically—and is not this a sufficient proof of its inefficiency? It is believed that no other is necessary, but if more is demanded, it may be found in the fact, that the more the doctrine is contemplated for practical purposes, the more the mind is confused, and divided, and less prepared for any definite exercise. God is not presented to us as one and indivisible, but as possessing three distinct and equal parts, each having separate offices, and separate duties consequently. To which of these shall man apply for duty, and to which shall he consider himself a servant? Where such a division of the godhead exists, there must necessarily exist a division of the mind in regard to any appeals that may be made embracing commands to duty. If each is equal in power and glory, neither can be regarded with supreme affection, nor honored with superior honor. And if at any time the soul inquires, who is my master—

it is unable to answer, hence unprepared to do. We are aware it will be said that though there be three persons spoken of, yet they constitute but one living and true God. But we ask, can the mind of man thus make a unity of them when it allows itself the use of its reasoning powers, and "will not three distinct and intelligent agents appear before it, with different consciousnesses, different wills, and different perceptions, performing different acts, and sustaining different relations?" It is not possible for the mind to regard them otherwise, and if so, we ask, will it not be confused and distracted in regard to duty? No other result can be expected reasonably from the contemplation of such a doctrine. View it as we may, and its inefficiency is made apparent—and is not this some evidence that its claims to truth are unfounded? May we not, from this consideration alone, question the authority upon which it is based? But we need not rest our decision upon this foundation; the word of God should be the rock upon which we should build. To its clear and lucid instructions upon this important subject we should appeal. And when we hear the Saviour declaring, that he is "the Son of God, that of himself he could do nothing, that as he heard he judged, that the doctrine which he preached was not his own, but his that sent him, that he came not to do his own will but the will of the Father, and that his Father is greater than all," we should believe that there was a sense in which Jesus was not equal with the Father; when we hear him praying the Father to give him strength and to sustain him, and thanking him for the blessings of instruction and other blessings that

he had received from him, and more than all, when we hear him affirming that the work *given* him to do was finished, and in the last solemn conflict commanding his Spirit to the Father, it should teach us that he felt a dependance such as omnipotence itself can never know. He was the Son of God, as he declared himself to be, and this is all that is important for us to believe, and all that is necessary for the accomplishment of the purposes of the divine government. Of what possible utility is a faith in three infinite, equal and eternal beings? Could not one perform all that it was possible to do in creation, preservation, and redemption? Are the commands of this trinity more imposing than those of one all-perfect, infinitely wise, omnipotent, and holy Being? And are the threatenings that are supposed to come from this source more effectual in restraining than those which emanate from one unchanging, almighty, and universal Father? It is believed that these inquiries may be properly answered negatively, and if so, where appears the peculiar efficacy of this doctrine? Reason has no power to recognize it—but, on the contrary, is ready to declare against it, not only on account of its inefficiency but also because it is fraught with incalculable mischief practically considered. It were not enough to say of a doctrine thus preposterous and absurd, it is inefficient; but we ought to say, it is mischievous. In the stead of giving to the mind for its reverence and obedience one pure, all-perfect, and all-comprehending spirit, it furnishes a compound of inexplicable mystery, calculated to divide and distract, and it is believed that in a majority of instances where this doctrine

is contemplated as truth by those unconsecrated to righteousness, but who desire to *be* understandingly, they have arisen from that contemplation perplexed, ignorant of duty, and resolved to search no farther to find it. Thus its impotency is made apparent, its character is exhibited, and souls are cautioned to beware of it.

2. Another important feature of the doctrine we are considering, is that having reference to the character and designs of the Creator. Allusion has already been made to a portion of what might properly be noticed under this head, but for another purpose, namely, to illustrate the probable effects of a faith in it upon mind; and our object in this, is to show its probable inefficiency in regard to correct action. A repetition therefore of an idea before expressed may be pardonable, and not only so, but absolutely necessary and beneficial. What, then, are the popular representations of the character of God which this doctrine gives? Those which may be considered altogether unamiable and unlovely, were they spoken in reference to any earthly being. All earthly parents would feel themselves injured and degraded, if like exercises toward their offspring were attributed to them; and it may be regarded as singular, that they who have been popular in giving currency to them have not thought upon the subject, and asked themselves individually, what would be the emotions of my mind were this character attributed to me? How should I regard such representations of myself? In what estimate should I hold the characters of those who dared to make them? These and kindred inquiries would be effectual in turning man from his error, and awaken within him

a living reverence for God that would forbid any derogatory representations of him, or of his character. We should no more hear those slanderous reports of him that come up from all quarters to awaken the fears of men, and bring them to his service. We should no more be told of his "burning indignation," and of his "almighty vengeance," and of the "vials of his wrath;" of his "flaming sword," "inflexible and frowning justice," as motives to a true life of obedience, particularly after the admission that he had knowledge, before creating, of all things that would transpire in the exercises of the creatures of his hand. When it is said that God is made angry with his creation, in the popular and common acceptation of that phrase, because of their sins, the monstrous absurdity of forming instruments, with a perfect knowledge of their use, that would lash him into fury subsequently and take from him his former equanimity of character, is attributed to him; and still farther,—in this is denied his immutability, and his perfect independence. In the stead of standing out before the mind as a Supreme Governor, uninfluenced by any casual or designed circumstance of his subjects, this represents him as being under the control, and at the command of every sinning passion of humanity, and acting not in the dignity of an immortal nature, but as he is acted upon by the disobedience of mortals. If by the sin of one, or many of his creatures, he is changed from smiles to frowns, and from thence to smiles again by penitence in them exhibited, is he the ruler, or the ruled? Does he govern more than he is governed? If he may be thought to govern at all under such circumstances, it is manifest that

he is more affected by his subjects, so called, than they by him—more the ruled, than the ruler. To this awful conclusion, we are unavoidably brought by correct reasoning upon the representations of the doctrine under consideration. It may be said that “these are Scripture representations,” and that the fault, if fault there be, “should be attributed to them.” We know that the Scriptures employ some of the terms which we have noticed, but that they furnish the representations considered may be justly denied. The Scriptures, when they speak of the character of God most unequivocally affirm that “he is love;” that “he is kind to the unthankful and the evil,” and “without variableness or shadow of turning;” that his “ways are not as our ways, neither his thoughts as our thoughts.” This is the character which he sustains manifestly, and in which the Scriptures present him; hence when his “anger” is spoken of, or his “wrath,” it is proper to suppose them to have reference to the effects of his varying dispensations towards his children, with the same exercises of spirit that he ever bears, rather than to aught besides; and it may be remarked here, that this is the application that is made of them by even those who otherwise represent them when upon other themes. When the unbelieving employ them as objections against the validity of the claims that are made for revelation, they are removed by the interpretation which we have given them. No interpreter, in an argument with an unbeliever, would acknowledge that God is represented in the Scriptures as being angry as man is angry, or wrathful as he is wrathful; and if the same care was employed when he is spoken

of in his relations with his creatures, there would be no occasion for complaint. But other objects claim the attention then, and other purposes the service, and both are pursued to the sacrifice of that reverence for God that should be known, and that faith in him which should be cherished as is elsewhere exhibited. The complaint is not the ignorance of man, but his choice "of darkness rather than light." But the unfavorable representations of the character of God end not here. It is asserted by the doctrine under consideration, that "such was the extent of his wrath, that he determined the immortal misery of his creation, that he designed to satisfy his justice and vengeance in the infliction of eternal pain, until Jesus, the second person in the adorable trinity, interposed in its behalf, and plead that it might be spared; and that finally those pleadings prevailed, in consideration of a consent upon his part to suffer in himself an equivalent misery; that God did actually accept the sacrifice, and was thereby appeased, and reconciled to his creatures! We ask most affectionately—was there ever wrath like this? Did ever anger burn with such intensity? Was ever vengeance thus insatiable? The meanest estimate of human nature might possibly suppose it to exist in the most malignant savage soul, but not in one instructed in the common principles of civilized humanity; yet this awful character is attributed to the God of the universe, whom we are told we must reverence and adore by the doctrine we are contemplating. What! reverence and adore a being so vengeful in his wrath, and so intent upon misery, as to be pleased with the groans, and sufferings, and death, of his only

begotten Son—one in whom no guile was found, who knew no sin, and was perfect in obedience—and all because the being whom he had “made subject to vanity,” had turned away from his commandments and law? We ask, in view of all this, what parent would not shrink from the imputation of such a character to himself? Is there one in the universe so recreant to all law and justice, as to dare an imitation of such an example? One who would allow his anger to burn so intensely, because of the sin of a servant, as to be willing to glut its vengeance in the death of an only child?—thus trampling upon all the affections of the soul, thus giving passion the supreme dominion. We have no such earthly parents, and the soul is pained in feeling that such a character should be attributed to him whom we are taught to call our Father in heaven. But so it is. For human creeds, men will overlook all right and justice, put out the light of reason in the soul, and orphanize the universe. This, reader, evangelical orthodoxy has done, and is still doing; and before we direct the mind to other representations, we would ask; can these be efficient in producing rectitude of life through love to God and man? for through this medium all true obedience is to flow. Can the soul love that which is in itself unlovely; that which is passionate and changing; that which is set on fire by every disobedience, and disregard of its claims? In what estimate do we hold one of our fellow-men bearing this character? Do we confide in him, and commit to him the keeping of our interests? Do we take him to our homes, and to our bosoms, and make him a companion, and venerate and serve him? Is he not

rather repulsive to all our feelings, and our better natures? We know that such is the influence from the exhibition of such a character. It is unavoidable. The soul instinctively turns away from it, to seek the means of a deliverance. And will not the same emotions arise if the Deity is contemplated in this character? The same causes will produce the same effects always; hence it is impossible for us to love God while clothed with such attributes—it is impossible for us to serve him with cheerfulness. The soul turns away either in fear or in contempt, and though the outward man may feign submission, the inward cries out against it; and kindle the "fires of vengeance" as we may, and pour out the "vials of Jehovah's wrath" as we will, all reason teaches us that thus we cannot win the soul to a true life, and to a correct action. We may make it tremble, and fill it with the bitterest horrors, as already shown, but can never make it obedient; and where the *soul* obeys not, in vain are all our outward forms, and professions. These representations therefore are all inefficient, and powerless in the production of a correct life, and it would afford comparative joy to the soul were it able to dismiss the subject here. But there are other thoughts demanding consideration. It is true that so far as our faith influences, it assimilates us to the character of the God whom we worship, and if so, contemplate the practical effect of an assimilation to the likeness of that character given to the Supreme Ruler by the doctrine we are considering. It is affirmed of him that "he hates his enemies, and prepares tortures for them." Shall man, in imitation of him, hate his, and prepare tortures for them? This is

contrary to all our ideas of right; yet this is the legitimate influence of the idea of a hating God, as has been abundantly and mournfully demonstrated in the history of the church. Men have too extensively, through a faith in the hatred of God, been inspired with the same spirit, and allowed themselves to inflict most awful judgments upon their fellows, in anticipation of the fiercer judgments which are supposed to await them. Thus reason and the philosophy of principle teach us that the doctrine is not only inefficient in the production of spiritual virtue, but is in all its legitimate influences full of the spirit of evil, and in direct opposition to the instruction of Jesus Christ, both as regards the object of his death and human duty. In the stead of dying to satisfy the demands of an incensed infinite justice and reconcile God to his creatures, we are expressly taught his death was the manifestation of his own and the Father's love. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The Father had no "anger to appease," no "burning wrath" to quench, no "flaming sword to bathe in blood," but love immortal moved him to the redemption of a world through him who "was the brightness of his own glory, and the express image of his person." In the stead of hating, as man would be wont to do under the influence of the doctrine of which we have spoken, he is commanded to "love his enemies," and bless them, and pray for them, "that he may be a child of his Father in heaven," characteristically. Thus we discover that the doctrine is not only inefficient and baneful in its influences, but is, as would naturally be expected of it, at war with reason,

and the plainest declarations of the word of God. Is it worthy our acceptance then? Shall it be cherished longer? Let the reader answer. Other representations of the Father's character no less opposed to reason, and not less inefficient, are given by the doctrine for which the most of piety is claimed. These are found in its declared purposes of the Father in regard to the beings whom he has made. It is said, that "he, before the creation of the world, in his own infinite counsels determined, irrespective of their faith or good works, to make eternally miserable a vast number of his creatures, for the glory of his infinite justice; that infants even, not of the elect, are doomed by him to welter in eternal fire forever and ever." And can there be a doctrine more revolting and horrid than this? Contemplate it for a single moment. Behold the infinite Creator, long before he had fashioned man, deliberately contemplating his work, and in the exercises of his own counsel determining to form myriads of sentient intelligencies for immortal woe, that his glorious justice might be exhibited. Can the mind of man conceive of a more infernal design, one embracing more heartless cruelty, and determined opposition to human interests? Yet this is attributed to God the Father. What could the most malignant foe do more? One might suppose that it were sufficient for any malignity to damn a soul to all eternity after it had sinned, and thus furnished some seeming cause for its dire calamity; but this doctrine furnishes one infinitely more insatiable and cruel—one that delights, being clothed with omnipotence, in forming human beings irrespective of all action, for this tremendous

misery, and unblushingly calls it God. O, the soul might weep tears of blood, would tears avail, in view of such awful representations of the divine character. It may be said that "this is passing away, that it is but little known at the present time." We know that it is not as universal as it once was, and thank God for the receding cloud ; but let us not deceive ourselves, and believe too ardently that which we desire to be true. We ought to know and feel that yet in almost every community many souls cling to this opinion, and also that it is written upon the unrejected pages of the creeds of a vast proportion of the churches of the land, and further that it is taught to children as a subject of their faith. It still lives and wounds the souls of too many even unto death, as will subsequently be revealed. There is still another representation, claiming greater mercy and higher merit. This awards to Jehovah "the benevolent willingness that all should experience salvation through faith in the Saviour, in the present life." Still it affirms that "he had knowledge that all would not live through faith," but "that they would so employ their powers and agency as to bring upon them eternal death with all its pains and tortures." Yet, with all this present with him, with all the groanings of the lost sounding in his ears, with all their contortions and writhings before him, he would create myriads and myriads, who should thus suffer an eternal loss by their existence. What is there preferable in this representation to the other ? It involves the same monstrous conclusion that God created for eternal woe, with only this difference in the way leading to it. In the former repre-

sentation the soul has no agency, and no encouragement to hope; in the latter it has one and is encouraged by it to hope, while he who gave it knew long before the existence of the soul, or of the agency, that by it, it would fall into eternal burning. This is no wise preferable to the other representation so far as the character of the Creator is considered. It is admitted to be more plausible in description, and better calculated to deceive souls, but in both there is endless torture through the will and by the agency of the Creator. This conclusion is unavoidable, for creating power and infinite wisdom might have ordered otherwise. With all this in view, we ask, can any practical good flow from it? Will it produce righteousness in the soul? Will it cause it to love? Love! How can it have affection for such a monster of cruelty? Could the parent love the being who has made his child for immortal woe? Suppose some demon in human form should seize the child of the reader who is a parent, and kindle around it the flame, which, though it scorched and blistered, would not readily consume, and that in addition to this torment, he should delight to pierce the flesh with points of burning steel, and mock its misery by shouts of joy and songs of glory—could that parent love the monster? Would the soul obey? Just as soon as it would love and obey God, whose character is made, by the doctrine we are considering, as much darker than that supposed above, as Egyptian darkness *doubly* dark, is darker than the bright illumination of ten thousand suns. Such representations have no power to awaken love, no power to bring the soul to a cheerful obedience. They are altogether ineffi-

cient here, and we would we could say they had no other power. But they crush the spirit, and madden the soul of him who believes them, and employ its powers in cursing and blasphemy, as we have exhibited in another place, and in suicide and murder, as in subsequent chapters we will show. Can they be supposed to image forth the character of the true God, then? O come not to them to learn of God, but go to the revelation of his will by Jesus Christ; make that the soul's instructor, and learn that "God hateth nothing which he has made;" that it is impossible for him to hate, and that he hath unalterably determined to reconcile his alienated to himself through his well-beloved, who said in view of his afflicting death, "And I, if I be lifted up from the earth, will draw all men unto me." There learn that "all rule and authority" is to be "put down" by his reign; that "death the last enemy shall be destroyed," and "God ultimately be all in all." This will produce love in the soul, and love will work obedience. He who "hath this hope in him, purifieth himself, even as he is pure;" and obedience will secure the treasure of uninterrupted felicity, "the fulness of the blessing of the gospel of Christ," which "is the power of God unto salvation."

3. Another feature of the doctrine we are contemplating, is that recognizing the depravity of man, that is, his total depravity. But it will be best defined in the language of the schools, which, after describing the sin of our first parents, continues to say, "By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and *wholly* defiled in *all* the faculties and parts of soul and body. They

being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are *utterly indisposed, disabled*, and made opposite to all good, and *wholly inclined to all evil*, do proceed all actual transgressions." This is the illustration given of the idea we are considering by those who advocate it most zealously and understandingly; and it demands our examination, that we may judge of its practical influences subsequently. Sin, it is said, defiled the first who committed it, in all the faculties and parts of soul and body. This was imputed, and the same death in sin and corrupted nature was conveyed to all their posterity, whereby we are *utterly indisposed, disabled*, and made opposite to all good, and *wholly inclined to all evil*. It is not our design to enter into an argument to disprove this doctrine, but we cannot pass without suggesting a question in regard to its truthfulness. Is it not too much to say that a single sin defiled all the faculties of soul and body? Could not man think one pure thought subsequent to his transgression? Had Adam no affections and feelings but such as were evil? Had he no aspirations toward goodness, and no desire to live? If not, why the necessity of guarding the "tree of life" with the "flaming sword," of which we read? This, certainly, would seem to suggest that he had a desire to recover himself out of that degradation into which he had fallen. The idea of imputation, so confidently set forth, is worthy a moment's thought, for it embraces a most unjust reflection upon the

character of God, not only because of its injustice, but because of the consequences also. Where is the justice of holding one individual responsible for the sin of another, committed thousands of ages before that individual existed? Is the mind prepared to assert that there is the shadow of righteousness in attributing to the child the sin of the father? Would it be just to regard the son as a drunkard, or gambler, or licentious, merely because his father was guilty of these vices? Who is prepared to affirm it? Who would not raise his voice against it? But is there not as much justice in such an imputation as in imputing the sin of Adam to his posterity? Just as much. And will it be believed then that the infinite God would engage in such a work? To assert it is but little short of blasphemy, and particularly when, in connexion, we regard the consequences. This, we are told, utterly indisposes, disables, makes us opposed to all good, and wholly inclines us to all evil, thus subjecting us to "all the miseries of this life, and the pains of hell forever." Contemplate this representation a single moment, and mark all that it embraces. Our actual condition, according to it, is most hopeless and wretched. God has made us, by his own counsels, incapable of doing, and wholly devoted to evil, called upon us to do, and designs to make us miserable forever, not only because we do not that for which he has given us no ability, but because he saw fit to impute to us the sin of the first of our race. What insult, and mockery, and barbarous cruelty is this! And we are told gravely by the evangelical doctrine that God is the author of it; and say we too much when we affirm that it

outrages all reason? But let us inquire concerning its practical effects. What are they? We need not say in this place how such representations clothe the character of the Father in the blackness of darkness, and how they drive the soul away from him, for this has been previously exhibited. We wish to note the influence of the other portion of this doctrine. And we seriously ask, what is the legitimate influence of a faith upon the soul that urges upon it continually the idea of its utter inability to perform anything that is good? Will it be likely to strive for excellence, and virtue? Suppose the parent should continually impress upon the mind of the child the idea of utter inability, would he excel in action? The answer is too palpable to need an utterance; so when man believes with all his soul that he is entirely disabled in relation to spiritual works, he is effectually sealed against an endeavor to perform them. We know that a faith of that character must be inefficient. It has no power to produce action, and if the soul must for its non-action be miserable, the sooner it obtains a willingness thus to be the better. In these latter considerations we find additional proofs that the doctrine is not and cannot be the truth. And if the Scripture is appealed to, that is more positive in its condemnation; for in the stead of giving support to the doctrine of imputation, of which mention has been made, it most unequivocally declares that every man shall bear his own burden, and be rewarded according to *his* works, and not the works of another. And in relation to the idea of the utter inability of man, we may say the Scripture nowhere makes such a representation con-

cerning him, but on the contrary addresses him as a morally accountable being, capable of doing, and not only so, but of attaining to great excellence and perfection. And did not Jesus teach most understandingly in opposition to the idea of innate total depravity, when he "took a child and set it in the midst of his disciples, and said, Of such is the kingdom of heaven?" Did he consider that that child was "wholly inclined to all evil?" If so, and heaven is of such, it is not to be desired. The doctrine, if true, is altogether inefficient, and none can be thought of more so—but it is untrue, as we have abundantly shewn, and contradictory both of reason and scripture. In this we find not the sanctifying, soul-saving power which is claimed for it. Of what avail is it then, and why so ardently cherished? Is it not because men have forsaken God's righteousness, and gone about to establish a righteousness of their own?

4. The representation which many believers of this doctrine furnish of the effects of sin in the present life, demands our attention; for, from what is claimed for it in this particular, one unacquainted with the facts in the case might suppose that none who have faith in it would desire to be any other than holy. What is this representation? That the sinner is happier in the indulgence of his passions, than the religionist in the practice of his virtues. Almost continually we are taught that were it not for the retributions of eternity, the souls of men would cut loose from all restraints, and indulge in practices of evil, so full of enjoyment are they. And how often have we been told, that there is no punishment for sin com-

paratively, in this life, when we have endeavored to urge a contrary opinion upon the mind—and for proof we have been pointed to the outward prosperity of the wicked, and the adversity of the righteous, so called. This, we are confident, is the popular faith upon this subject among a majority of those who delight to be termed evangelical. It may all be comprehended in a single phrase, namely—"The sinful are happier in this life than the righteous; their condition is far preferable." What is the practical influence of such a faith? Can it produce righteousness? We all know it cannot, for man desires happiness, and will pursue that course which promises the most for him; and this he is morally bound to do. If in the pursuit of what is denominated sin there is superior good, it is his duty to sin. This he *will* do, if thus he is taught by his faith; hence we affirm, without fear of successful contradiction, that the doctrine of present happiness in sin cannot in itself work practical godliness. It is altogether inefficient; and we know of no representation farther from the truth of God. That continually affirms, "There is no peace to the wicked," and that they who believe not are condemned already, and the wrath of God abideth on them. This testimony is continually corroborated in many experiences—yet we are told that "there is present happiness in sin."

5. It is proper to remark that the above representation is connected with another, supposed to be all-salutary. This affirms virtually, that "for the sinner God hath prepared tortures in *another* life," and if so unfortunate as to go out of this world without a sorrow for sin, there can be no hope for the future. In addition to this, it is said

that "the sinner may repent any time previous to his dissolution, and be happy." In regard to the efficacy of the doctrine of the future misery of the wicked, we may say what others have said, that "it is not so much the intensity, or the amount of suffering threatened, which gives it efficacy, as the certainty of it;" and if this is true, the doctrine of the efficacy of "hell torments" is extremely questionable, and this the reader will discover, when the whole is presented as it is. First, it is asserted, "there is present happiness in sin;" second, that it is threatened with future woe; third, that *that* woe may be averted by sorrow for sin previous to death. The whole rests then, upon the danger of being taken from the world without the usual warning; and is this so great as to tempt the soul away from that in which it is taught its present happiness consists? Will one make himself miserable here, through fear that he will die unwarned? It is preposterous to suppose it. Where the inclination for sin is strong through habit or otherwise, or where the temptation is great, the individual will find in this an encouragement to indulge himself. Thus when viewed in all its prominent distinguishing features, this doctrine is proved to be practically inefficient, and it is abundantly shown that its claims are unfounded in truth, and that it is "of the earth, earthly." And we may add, that in the light of all correct reasoning it will positively appear, that no wisdom could have devised a system better calculated to ruin souls by turning them *from* the truth, than this; and if any professing it are not ruined, other causes than this have kept them. We know that this "corrupt tree cannot produce good fruit."

## CHAPTER II.

### INEFFICIENCY OF THE DOCTRINE ILLUSTRATED BY THE EVIDENCE OF ITS PROFESSORS.

To all who are unacquainted with the history of the peculiar workings of the doctrine we are contemplating, and to all who have had but little or no thought upon the subject, the task proposed in this chapter may appear a hopeless one; but all who have reflected, and have made themselves acquainted with the truth, will have discovered many mournful proofs of all that can be attributed to it in this respect. It could not be expected of those who suppose themselves bound to believe and advocate its claims, that they would at any time say unequivocally, "The doctrine is inefficient in the production of a true life," however deeply at times they might feel such conviction; hence we are not to look for such evidence in great abundance, but it is rather from what has been said by professors, of professors, under a variety of circumstances, that we are to judge of its non-restraining power, connected with the many practical exhibitions of the truth that have appeared almost continually. This is the character of the witness by which we are to sustain our own opinions of this fearful foe of human happiness. That it is inefficient will be made to appear by this testimony. By it we shall understand that it has not the power to regulate the

conduct truly, and that it cannot save from those excesses of speech and practice which dishonor God and humanity, and bring a wound upon the cause of truth and righteousness. And if this is made apparent, we trust that men will be less inclined to reverence and believe it, and more earnest in searching for that which is higher and nobler, and effectual in the redemption of the soul from evil. Our inquiry in this investigation is—What is the evidence of the professors of this doctrine, relative to its inefficiency practically? Is it such as will sustain the conclusions of our philosophical considerations, as already presented? To these reasonable questions, our examination, we trust, will furnish most explicit and unequivocal answers.

1. We direct attention to the confessions of those who have spoken of the influence of the contemplation of this doctrine upon the human mind. Their testimony is noted in another place, and need not be repeated here. We refer to it, however, to show in what manner this power incapacitates its unfortunate subjects for discharging properly the religious duties of life; and if the reader will re-peruse the language of Saurin, that ardent and fervent spirit which clothes his testimony will not fail to convict the understanding that the expression of his lips was the deep conviction of his soul, and that he uttered what he felt to be the truth. The language of Barnes is of the same import, and that of Marsden and others manifests a kindred conviction. Who can fail to discover that the state of mind described in these eloquent outpourings of the soul, is not adapted to the devotions of religion, nor to the

duties of life which it enjoins? Can the gloomy, depressed spirit engage, as a soul ought, in the service and worship of God, particularly when it is made so through fear? Can it engage in the avocations of life as it ought, when thus? Can it extend those sympathies and charities, and communicate that cheerfulness and gladness that it ought, and for which its exalted powers were given? Oh no! this state of mind clouds all in its own darkness. Is it possible for the soul that regards "the pleasures of life as insipid, and life itself a cruel bitter," to engage in the discharge of social duties, and in the great work of perpetuating and making healthful and perfect those powers which God in kindness gave, with cheerfulness, and with that devotion which it should know? The answer to this inquiry need not be written. In view of the mournful history which Marsden has given of the sufferings of a mother, and of his own feelings on her account, who is prepared to say that such a state of mind is at all adapted to the duties of this life? Who is not prepared to affirm, that no duty, under such circumstances, could be discharged as it should be? The mind and body are not in a condition to be useful, either in action or in association. Another of its distinguished advocates affirms most distinctly, that the visions which a faith in this doctrine gives, "are enough to make one crazy and mad;" and his assertion has been confirmed as truth in the experience of thousands—may we not say millions? And will it be said that crazy men and madmen are to be depended upon for social, moral, or religious duties? But why need we exhibit more of this kind of testimony, to

show how inefficient a faith in the doctrine we are considering, is? In the stead of acting as a regulator to the mind, and giving beautiful proportions to the outward character, in moving to high and noble duties, it untunes "that harp of thousand strings, each yielding harmony if moved aright," and makes most melancholy discord of life and of its varying duties. A doctrine producing in any of its parts such awful exhibitions as its legitimate influence, cannot produce a true life, but is of fearful, dangerous tendency. And that these are its true fruits, we are bound to believe from the testimony.

2. We proceed to other sayings of its professors, to show its inefficiency. And we hardly know which is the most mournful testimony, that which we have given, or that which we are about to give. But listen to the language of a murderer, uttered while in prison awaiting his execution, and recorded in a life and confession written by himself, who found this doctrine adapted to "his wants." Cornelius W. Hardenbergh was the name of the individual referred to, and wrote thus of himself; previous, to the commission of his crime:—

"At this time I had no partiality for any particular sect, but Methodism seemed to unfold all I wanted, and to agree with what I had been taught, which was very little. At first, from my little knowledge on religious subjects, I was nearly allied to Universalism, but I found I could reconcile the Methodist doctrine to my wants, and embraced it with fervor."

This testimony of itself speaks volumes, were its significance written. The doctrine of love,

and of God's universal paternity, and of a certain and unavoidable punishment for sin, was not adapted to his wants, but that which taught him that sin was pleasant in its present consequences, and that he might avert all future inconvenience by penitence previous to death, unfolded to him all he wanted, and he could reconcile this to his inclinations. That he wanted to be sinful was proved in his subsequent history, which, according to his own confession, abounded in various crimes previous to that for which his life was taken from him. But to all this he could reconcile the doctrine he "embraced with fervor." Oh what a comment upon a faith miscalled religious! And how clearly it evinces its want of power to produce a true life. In the stead of restraining, it encouraged him in his iniquity by promising him bliss. No other conclusion can be drawn from his confession, and it accords perfectly with that of our philosophical considerations. We commend a careful meditation of it to the reader, that the power of its teaching may flow from it to the soul.

Again : we are furnished with testimony of the same character,- though relating to other sins, which has the witness of a like inefficiency of the doctrine professed, in the securing of righteousness. The circumstances that elicited the malignant wickedness which we record, were those by no means calculated to provoke the sins committed, for they all originated in a fear of the influence of a hated faith, promulgated peacefully by him against whom their power was designed. But doubtless it was thought by the guilty, that the end would justify any means which they

might employ. The confessions will speak for themselves, and are as follows:—

“ I, Horace Baker, of Pembroke, in the county of Genesee, State of New York, have, for some months past, circulated false, slanderous, and injurious reports, against B. B. Bunker, pastor of the First Universalist Society, in the village of Alexander, in said county and state.—I have done this with *the intention to injure his standing*—I have done it in a *false, slanderous, wilful, and maliciously injurious manner*—I therefore recall and condemn the whole, they being calculated to destroy his character and standing as a Christian minister—make this public retraction, reading it for three successive Sabbaths before the congregation in the Baptist meeting-house, in East Pembroke, also requesting the editors of the several newspapers of the Universalist and Baptist denominations, to publish the same in their papers—sincerely repenting of my sin before God and man. This is to be read as above written without note or comment.

“ HORACE BAKER.

“ Signed in presence of Albert Rowe and Thomas C. Sleeper.

“ Dated, Alexander, Jan. 28, 1843.”

Another libel of kindred import, and in reference to the same case, was executed and signed by John Smith at the same time and place, in the presence of A. Montgomery and Thomas C. Sleeper. These, reader, were the deacons of a Baptist church, thus violating for months in succession, all the principles of gospel righteousness, for the sake of their narrow, partial creed. The following is from their pastor:—

“ I, John Fairchild, Pastor of the First Baptist Church, in East Pembroke, Genesee county, State of

New York, have repeated the following language in substance. Such a man, Mr. Bunker, ought not to be countenanced, for he does not sustain a good character at home in his own neighborhood.—This language I held with Orin Densmore, of Alabama, in reply to Mr. D., who told me they were soon to have a course of lectures from Mr. B., to prevent him, Mr. B., from lecturing. I furthermore gave the same as a reason to Mr. Densmore, when questioned for not entering into controversy with Mr. Bunker. In view of facts, I sincerely recall and condemn the above allegations as entirely false and injurious, and take this method to make full and satisfactory reparation to Mr. Bunker, for the injury done him, sincerely confessing my fault before God and man. I ask lenity of Mr. Bunker and his friends, and the full pardon of all.

“ JOHN FAIRCHILD.

“ Dated, Alexander, Jan. 28, 1843.”

These are the confessions of the principal officers of a single Baptist church, drawn from them not by the “terrors of an endless hell,” but by the weightier consideration of a fear of present exposure and punishment by the civil law, for it will be understood that these were the only conditions of security. Had there been any other, it is believed the confessions would not have been made. However this might have been, it is certain that their faith kept them not from the malicious slander at the first, neither prevented them from continuing in it subsequently “for some months;” and were there no other consideration, this is positive proof of the point we are contemplating, namely, the non-restraining influence of the doctrine they believed. Certainly it saved them not from sin, neither did it bring them to repentance. And why should it? They believed,

doubtless, that sin is pleasant in this life; and having been inducted into the "church militant" by becoming heirs of grace, they were sealed for the "church triumphant," according to their faith, for with that sect "there is no falling from grace," but a keeping "by the mighty power of God unto salvation." How clear is this testimony, that this doctrine is altogether too inefficient for practical purposes; and its greatest fault is not, that it prevents not crime—it bears with it an influence more dangerous. It crushes the generous aspirations of the soul, and brings them into bondage to the passions which are in themselves supremely selfish, and binds the higher powers in its service. But to other testimony—and not unlike that altogether, which we have given, is that found in the case of Elder Jacob Knapp, who, for the slander of a worthy woman, was brought before the civil institutions of the country, to account for his wickedness—and who, after stating that he would take no notice of the affair, "expecting that the Lord would manage his case for him, and turn back such wrongs upon the heads of his tormentors," made the following retraction, and paid the expenses incurred in his prosecution, amounting to about two hundred dollars, to save himself from deeper trouble—not the trouble of "hell torments," for this he feared but little, evidently; had he, it would have saved him from the commission of his wickedness. And this is the point to which we are to look in this investigation, more than to the manner of ridding himself from the difficulty subsequently. We would ask the reader in all earnestness, and press the question upon him—In what estimate should a

religion be held, that will allow its minister so to speak of any individual, much less of a virtuous female, as to subject himself to the rigor of the civil law—and then subsequently so persist in his iniquity, as to be made a subject of its exercise? Can it be supposed to possess superior restraining power, whatever may be its claims? No, in no wise. And is this an obedience of the apostolic injunction, “Abstain from the very appearance of evil?” But to the letter:—

“ Providence, Dec. 4, 1842.

“ Mrs. Stella Ann Handy,

Madam,—Having made a statement at a public religious meeting, from the pulpit, on information which I received from another person, which has been understood as an impeachment of your character, and having, at a subsequent meeting, and as soon as I was informed that said statement was not true, so explained the same as to entirely prevent, as I supposed, any injurious effect upon your character, I am now anxious to confirm the explanation then made, and therefore I assure you, that I intended then, and do now intend, to make a fair and full retraction of every word and syllable that I uttered, which could possibly be taken as an accusation against you, or as an impeachment of your character, and I wish it to be so understood.

“ Respectfully your ob't servant,

“(Signed)

JACOB KNAPP.”

How absolutely humiliating are the occasions for such confessions! A popular Christian minister professedly, descending from the sublime duties of illustrating the divine principles of righteousness, to personal invective and slander, in the indulgence of ungoverned passion, is a

12\*

degradation over which we all should weep, and one which should cause all to question the authority and efficiency of the doctrine in sanctifying the soul. But this demands a farther examination. It is said that the statement made was "on information received from another person." The reader will inquire—Who was that individual, and what was the information? The individual was none other than the Rev. T. C. Jameson, of Providence, and the information was simply this—that he understood she [Mrs. H.] was an excluded member from an evangelical church, because, as he supposed, she had become a Universalist. This Mr. Jameson was requested to commit to writing, but refused, "because the Universalists would use it against Bro. Knapp," and it would "injure the cause of Christ." But upon being informed that the law must take its course unless he complied, the following letter was immediately given, though he had before said he would suffer martyrdom before he would commit to writing what he had said! But the law was a greater terror to this gentleman than hell—thus proving that the idea of present punishment, though but temporary, is more effective than that of eternity in the future. Hence the writing :—

" Providence, April 27, 1842.

" To Mrs. S. A. Handy,

Madam,—Your note was received last evening.—In reply, I can only repeat what I have frequently told you, that I have never known, or said ought that in the least impeaches your moral character. Having incidentally stated to Bro. Knapp that you had been excluded from an evangelical church, because, as I had

supposed, you had changed your religious opinions, as soon as I had learned that I had been led into a mistake, I promptly informed him, and cheerfully on several public occasions, corrected the impressions that had gone abroad. I see no other reparation in my power to make.

"Respectfully yours,

T. C. JAMESON."

This, as the reader will discover, adds to the sin of the former slander in the case of Elder Knapp, for he had no "information from another person," as he said in his letter he had, upon which he could base *his* representations of Mrs. H.'s character.\* And what shall be said of all this wickedness—rather, of the religion professed, which had not the power to prevent it? Can it, with the shadow of truth, be called efficient in guiding the soul to, and keeping it in righteousness? This individual was continually presenting the judgments of God before the people, and as occasion seemed to require, could vilely traduce the characters of those who dared to differ from him in matters of faith and *practice*, being less influenced by these than by his own base passions. It may be that the thought occurred to him, that by the mighty power of God he would be kept unto eternal salvation—and that to slander a *heretic* that good might come, was perfectly honorable in the sight of God. However this may be, one truth is clear; the doctrine which he believed and preached, did not save him from his fearful wickedness. And say we too much, then, when we declare it to be ineffectual in the production of a true life?

\* Those who would know more of this gentleman's misrepresentations, may consult the December numbers of the Utica Baptist Register, N. Y., for 1843.

But still further from and of the ministry of this doctrine. We quote from Sawyer's review of Hatfield, relative to the spirit manifested by members of the General Assembly of the Presbyterian church :—

"Dr. Codman, of Mass., said to them, 'It is my deliberate opinion, that if you had, as we have, a common enemy to contend with, you would be at peace among yourselves.'"

How much in consonance is this opinion with that already expressed in a former chapter, concerning jealousy and home quarrels, where there is no common foe. But has that evangelizing doctrine no power to bring to the souls of its professors the spirit of peace? Is it true that its ministers find occasion, as is above intimated, to war with each other, when they meet for mutual counsel, and to find themselves so exasperated and embittered in spirit as another has said, that "they cannot pray together?" He might well inquire—"What must our people say to that?" This, certainly, does not argue well for its practical efficiency. But hear again the witness of an aged elder, as related by Dr. Martin. Said he :—

"How the times have changed. Twenty years ago when I used to go to Presbytery, the ministers used to be grave, plain dressed men. But now, they are just like a parcel of young lawyers."

How sad a comment this, upon the manners of a whole denomination of ministers! But still farther. Dr. McCalla saith of Mr. Barnes—"I

could love him, if I had evidence he loved my Master." As it was, he could not love him, nor would he even stay in a church where Mr. B. was in the pulpit. Again: said the same individual of the difficulties which were prevalent among them—"We have deserved these judgments, for we have been a cold and worldly people." What could any individual say more, of the practical inefficiency of the doctrines we are contemplating?

But listen to the language of Rev. C. G. Finney, to whose testimony we shall have occasion again to refer:—

"The religion of the great mass of the church, is not the religion of love but of fear. They fear the Lord, but serve *their own gods*. They are dragged along in a dry performance of what they call duty. They have a dry, legal, earthly spirit, and their pretended service is hypocrisy, and utter wickedness."

What testimony can be stronger for the position we have taken, than this? It is not the testimony of an enemy, but of one of the most popular and efficient advocates of the doctrine—and this not of one individual, but of the "great mass of the church." It would seem from this that there is no efficiency for righteousness in this system of doctrine; and if its ministers, of whom we have chiefly spoken, "are all gone out of the way, and are unprofitable,"—if "with *their* tongues they use deceit, and the poison of asps is under *their* lips,"—if "*their* mouths are full of cursing and bitterness, and *they* strangers to peace,"—if destruction and misery are in *their* ways, having no fear of God before *their* eyes," what can be ex-

pected of those less gifted of their brethren ? But we will not press these inquiries farther ; for without more, the understanding will acknowledge the truth of our position relative to the inefficiency of this faith. We may add, however, that it is not for the want of other witnesses of this kind, that we do not present them ; for not a tithe of those at our command have been given. To write them would far exceed the limits of our proposed work. These must suffice, therefore, to teach us that if we are allowed to judge from fruits exhibited, and are to regard them as specimens, the doctrine has a fearful, dangerous tendency. And may we not suppose with some propriety, that the individual who is the least perfected in its spirit, is the best prepared for the practical duties of the world, particularly when we remember how awful is its revenge upon enemies, pursuing them even to the lowest hell, and binding them there eternally.

3. We have testimony of another kind, in proof of its inefficiency, and from those who ought to know, being its warmest advocates. The first of this kind is an account of a revival of religion, so called, in Ware Village, Mass., by Rev. Parsons Cook, and copied from the Boston Recorder. No one acquainted will doubt its authority. The Methodists, it appears, aided in the work, and claimed more honor than he was willing to grant —and in the fervor of his zeal for God against them, he charged them with driving the Holy Ghost away with their blustering and noise. This is his complaint :—

“ Meetings were held by them almost constantly and continued late at night, and attended with all the pa-

rade of theatrical circumstance, which to those who are conversant with Methodist meetings need not be described. The midnight slumbers of the village were on one occasion disturbed by a procession of Methodists patrolling the streets with boisterous singing. Families were visited by Methodist ministers, and even those none of the members of which were Methodists. On one occasion, a Methodist minister found his way without permission, into the factory, and commenced his exhorting there, a practice which was contrary to the regulations of the factory. When I had made an appointment of a meeting in the hall, where our conference meetings were usually held, I went at an early hour, and found the pulpit occupied by a Methodist minister. As I was making preparations to commence the service, he opened a Bible and began to read. Unwilling to disturb and divert the public feeling, on which at that time a great solemnity rested, I quietly retired from the pulpit and heard him through. In repeated instances, there was a similar interference in religious meetings. When a meeting was called with an express expectation that a gentleman from Boston would address the meeting, and when there was no appointment of a Methodist meeting, after the gentleman had concluded his address, one of the Methodists disturbed and shocked the feelings of the meeting, by attempting to intrude upon them a Methodist song.

"The work was silently making progress before the Methodists commenced. The onset which they made was attended with a great increase, and even a paroxysm of excitement. This lasted but for a few days, when very suddenly every appearance of a revival was gone. The Holy Spirit was grieved away."

This account, reader, is either true or false—and *which*, we care not now to inquire. If true, it brings an awful charge against the Methodists, and if false, it manifestly involves Mr. Cook in unenviable difficulty—no less than that of slan-

dering his brethren who are virtually of the same faith, and whom, in their warfare against any system more liberal and God-honoring, he would be pleased, doubtless, to call *evangelical*. In either case, we find a lamentable proof of the inefficiency of the doctrine of "hell torments," and of all others connected with it. It is said that the Holy Spirit was there ; and what are we to think of that reverence, which would allow professing Christians to engage in hateful warfare in such a presence ? Such a reverence for God has not restraining power, evidently ; and if it is the fruit of orthodox faith, it witnesses powerfully against it. And this is not a single instance of the kind ; there are thousands of them recorded for the admonition of men, and they are a dreadful witness for the position, that the doctrine produces not a true life. But this is not all. The subjects of this faith find it not difficult, notwithstanding its claims to sanctifying and evangelizing power, to bite and devour each other. Read the following, from a correspondent of the Boston Recorder in Rhode Island, of orthodox churches :—

" Nearly all the trouble which ministers of this day have, comes from meddling church members. The society seldom troubles a minister. What a disgrace to religion. *I often dread to see persons join a church, so many of them prove troublers in Israel.*"

What a testimony is this—not of one individual, nor of one church, but of many ! The society (that is, the worldlings) seldom trouble a minister ! No ; meddling church-members, they whose souls are more thoroughly baptized into the doctrine, make the difficulty ! One might

properly conclude from this, that orthodox regeneration is retrograde. We only wish to prove that it has not restraining power; and in this, from the abundant evidence, we find no difficulty. But what saith another correspondent of the same paper, under the very significant motto of

*"Progress towards Heathenism."*—In Epping, N. H., the organ of the Congregational meeting-house is offered for sale. The reason assigned is that they no longer have any meeting, and of course have no occasion for any organ—the people have concluded to have public worship no longer!"

Did he really intend to declare in this, that Congregationalism tended to heathenism? If not, what was the meaning? The question is with the reader. This is certain—it did not keep alive a spirit of devotion, and the worship of God, for mark the language—"the people have concluded to have public worship no longer!" The following is from the Philadelphian, edited by the Rev. E. Stiles Ely, and speaks for itself:—

"We can no longer deny that there is a *party* in the Presbyterian church, organized after the fashion of a political faction. We publish the following *warlike manifesto* for the information of all concerned; and if we must have battle, we are glad that we may enter the field in full possession of the plan of our fraternal foes."

"A party organized after the fashion of a *political faction*, in the Presbyterian church!" What! could not the *moralizing, sanctifying* doctrine which they believed, save them from such misdoing and excess? Is such its impotency? So

saith one of its most gifted doctors—and upon his authority, so say we. But listen yet again to another of its organs, the *Observer*, of New York, while it unfolds a scene of wickedness, almost unparalleled in the history of the civilized world. The heart bleeds while it is obliged to contemplate such a history, particularly when it remembers that its prominent subjects claimed to be perfect in righteousness. They might have been perfected in the spirit of *their* doctrine, but they could not have known any of the spirit of Jesus Christ. But here is the testimony, with the remarks of the editor of the *Observer* :—

" We have, however, received a communication from the father of the young man, a member of the Presbyterian church, a physician in Indiana, of good standing, and who is represented to us, by *one of the agents of Oberlin, direct from there*, to be a man on whose statements reliance may be placed. The gentleman from Oberlin informs us, that the father had been to that place, and there had heard explanations respecting his son's treatment ; and it is since his return that he writes to us under date of January 25. We have not room for the whole of his communication, but as we have given one version of the affair, it is proper that we should now give the other side. The father states that his 'son and some of his fellow-students refused to board at the public hall, and were sometimes in the practice of making remarks upon the notorious familiarity existing between the brethren and sisters ; especially between the females and the theological classes. There happened to be a female there at the time, who was believed to be of a lewd character.' The father then goes on to state that 'the young man, with four or five others, wrote letters of a very exceptionable nature, to this and other females. These letters came into the hands of the faculty. One of them,

from the hand-writing, was supposed to be my son's. This was all the ground they had upon which to base their charges. A new act in the drama now commences. A conspiracy aiding the '*part of a lewd female*,' as the faculty admitted inadvertently in their letter to me, was planned and prosecuted for the purpose of destroying an inexperienced youth by the very persons who should have been his friends, protectors, and counsellors. They should have recollected that the relation in which they stood to him was *in loco parentis*. Three letters of a seductive character were written to my son. The excellent Mrs. Gibbs, with whom my son boarded, a member of Mr. Finney's church, has seen the letters, and detailed to me their shamefully seductive character.' A walk with a female was proposed; and in compliance with the invitation, he met her at an appointed hour in the public street; she took his arm, and they walked on for some distance, when he proposed to return; but she persuaded him to continue the walk, until he was led where the villains lay in ambush. The narrative continues:—

"At that instant, four or five ruffians sprang from the right side of the road, one crying, 'seize the villain,' and they all rushed upon him. He knocked down the first, and would have escaped, had not a number rushed upon him from the opposite side of the way. He was instantly overwhelmed by numbers, (somewhere between twelve and twenty,) crushed to the earth by as many as could jump upon him, seized by the throat and choked till he was nearly lifeless. A large stick was violently thrust in his mouth. He was bound with four ropes, one to each extremity, dragged with savage violence to a barn on the opposite side of the street from H. C. Taylor's house, where he was blindfolded, his hands tied behind him, strung up with his back to a post with his feet just touching the floor. In this horribly painful attitude, he remained with two of the ruffians, till the others went to Taylor's house, where they remained, he supposes, nearly

a half hour. What was said or done at this meeting, I have no means of knowing. When they returned, they attempted to intimidate him with the most horrid threatening; said they had determined to whip him severely, and that the punishment should be proportioned to the disclosures he would make of the conduct of his fellow-students. They then took the gag out of his mouth, and were humane enough to let him sit down upon the floor while they proceeded to examine him. While in this posture, in addition to the bandage, a fellow sat behind him, with a hand over either eye. They brought a light with them from the house, which he knew from the fact, that one of the number was employed to take down his confessions as he was questioned by another. This examination occupied nearly an hour.

"I forgot to mention in its place that the gag first thrust into his mouth was a piece of decayed wood, which he destroyed with his teeth. A silk handkerchief was then rolled up into a ball containing, as he supposes, a stone. This so completely filled his mouth, that he breathed with great difficulty. The handkerchief was found early next morning, saturated with saliva, filth, and gore, and is now in possession of Mr. Lucius Gibbs, who showed it to me two weeks ago.

"After they had tormented him sufficiently in the barn to gratify their brutal feeling, the mob started for the woods, the gag being omitted. The order of march dictated by this band of savages, was as follows: His hands were tightly bound behind him, his eyes covered by a handkerchief, bound round his head—a rope fast around each ankle, and a villain held of the opposite end of each rope—one fellow marching on either side of him, and the rest, some before and others behind. The powers of nature had nearly given way before this time, yet he was compelled to drag himself along for a fourth or perhaps a third of a mile. As he knew a number of the villains by their voices on this painful march, he reproached them with their cruelty, and

asked them where their religion was. When he made these remarks, one of the wretches beat him with his fist! They at length reached the woods, where his hands were separated, a rope being on each. He was then violently thrown with his face upon the ground, his extremities extended to their utmost, his back laid bare. One of the cruel wretches, by the name of\* (now preaching in Cayuhoga county,) commenced the scourging, as is supposed, with a heavy cowhide; another counted, till twelve lashes were applied. A short pause then ensued, and when he had received thirteen more, some of the number cried stop! The subject of this horrid abuse had suffered so much by his tormentors for two hours before the beating, that his physical powers had given way, and he does not recollect whether the last thirteen blows gave him any appreciable pain, as he was probably in a state of fainting: yet he recollects of *hearing the blows*, and some one counting to twenty-five. How much more these preachers of *perfect holiness* intended to punish him is not known. They took a vessel of water with them to the woods, and when they supposed he was at the point of fainting, they threw some in his face. He has no very distinct recollection of what took place with him between this time and the next morning. The mob rifled his pockets and robbed him of his private papers, amongst which were the three letters written to him by his decoyers, to which I before alluded. He had no money in his pockets, as they found by searching, and they contributed, it seems, *one dollar*, to bear his expenses to his nearest relatives, a distance of more than five hundred miles.'

"The remainder of this loathsome detail we must omit. The young man was driven into the woods, and found in a state of 'partial insanity by some good Samaritans,' by whom he was kindly treated and helped on his way home. When he reached his father's house, he was in such a state of emaciation,

\* We omit the name.—*Eds.*

as scarcely to be recognized by his friends, and has been confined to his bed ever since. His father states that the actors in the affair will be brought to justice at the next session of the court in that county.

"We also learn from this narrative and from the gentleman from Oberlin, that another professor in the institution, whose name we are unwilling to publish, was actually engaged in the whole transaction. This fact is important, as showing that the tragedy was not the outbreaking of youthful passion, but was a deliberate conspiracy, approved by one of the professors in the institution, and consummated under the eye of another. We have no comments to make, except to commend this whole subject to those in our own country and in Great Britain, who still contribute to the support of this seminary."

Who can contemplate this testimony, corroborated as it is by accounts of the subsequent trial, without blushing for humanity, to say nothing of the claims to a perfect Christianity, which these monsters made? It will be perceived that the editor of the *Observer* withholds the name of the individual who inflicted the stripes—but why withhold it? Let it be written “as it is.” Rev. Henry Fairchild was the man who volunteered his services, reluctantly, it is said, after an utter refusal of the one to whom this service had been appointed, to do it—remarking, that he hated to have a coward present. Doubtless he abhorred a man who was afraid to do evil. It will be remembered that the sufferer asked them, “Where is your religion?” Had he thought a moment upon the history of the church, it would have saved him the inquiry. He would have known that it was with them, and that they were in the full exercise of it. Nothing better could be ex-

pected from a faith in a partial, revengeful God. What else could men do, to imitate him, but be cruel and malignant? We say they were consistent, and acted out the spirit of their religion and their God, notwithstanding they violated the principles of humanity and of the gospel of Jesus Christ. I will not ask, with such a history before me—Is not this doctrine inefficient in producing a true life?—for the reader knows that it is; but we close our remarks in the language of the editor of the Independent Treasury:—

“The facts show a deep laid plot, carried on with the utmost secrecy, and consummated under circumstances of the most hellish cruelty, to injure and destroy a deeply repentant, but erring young man. We have never before heard such strange details—such coal-blooded atrocity, and such shocking impiety drawn out upon any other trial. If while they had the helpless victim in their power, they had blasphemed their Maker, and indulged in horrid oaths and curses, it would have seemed more in consonance with that which they were engaged in. But did they do this? Did they act as a ferocious bandit naturally would upon such an occasion? No! They did worse. While their hearts were burning with murder, and they were thirsting for vengeance and blood, they knelt down and mocked Almighty God, by the solemn and awful act of appealing to the throne of grace. This blending crime with religion, and murder with prayer, gives the whole affair a deeper and blacker tinge. It stamps it with every hateful feature that infamy could contrive, villainy engender, or fanaticism conceive.”

Yes, reader, the whole was baptized by them as religious, in the name of their adorable Trinity; and this appropriately enough for those believing in

a malignant, man-hating God. They never could have prayed, under the circumstances, to the God of love for protection and strength. But to *their* God they could pray !

Does the reader ask for more evidence that the doctrine we are contemplating is inefficient in producing a true life ? Its spirit is the opposite of righteousness, as will appear from other testimony. In the mean time, we ask that what we have given may be examined carefully and judged of judiciously. The editor of the Biblical Repository says of the General Assembly of the Presbyterian church :—

“ The first subject which excited attention, was a memorial from the Third Presbytery of New York on the subject of promiscuous dancing, calling the attention of the Assembly to its prevalence in the churches, and the necessity for renewed exercise of discipline, in order to its suppression. The fact of the prevalence of dancing by professors of religion, not only in the large cities, but throughout the length and breadth of the land, seemed to be admitted on all hands.”

In regard to this exercise there is a variety of opinion ; but with this we have nothing to do. It is sufficient for our present purpose to say, that the General Assembly thought it to be a sin against God—yet “ the prevalence of it in the large cities, and throughout the length and breadth of the land, was admitted upon all hands.” This sin was general—and could no fear of hell prevent it, and no description of the fiery indignation of the Almighty stay it ? Where, then, is the efficiency of this boasted faith ? It certainly does not appear. And the reader will discover that the

sin complained of was not that of a single reckless youth, but all over the land, in the towns and cities and country. This want of efficiency was everywhere felt. The impotency of the doctrine against sin was universally known. Why claim so much for it, then—and why talk of its restraining power? How idle and vain, in the face of all these facts!

But another testimony, and we close this department of our investigation, though we have the materials for many chapters like the present. The Rev. C. G. Finney says of the doings of the General Assembly of the Presbyterian church:—

“These things in the Presbyterian church, their contentions and janglings, are so *ridiculous*, so *wicked*, so *outrageous*, that no doubt there is a jubilee in hell every year, about the time of the meeting of the General Assembly.”

It is proper to remark, that the whole denomination in the United States is represented in this Assembly. And what a declaration, then, is the one before us! At every meeting of the representatives of this whole denomination, so wicked are they, that hell has a jubilee! And this, from one of their own number! It may be supposed, too, that these representatives are the most important members of the church—which makes the assertion still more lamentable. A jubilee in hell at every meeting of the choicest spirits of that large denomination! So nearly allied are they in spirit and practice, that there is a response in that infernal pit of woe! This is what we are taught by C. G. Finney, who ought to know. And are we to be told seriously, that the doctrine

professed is a sanctifying, soul-saving doctrine? If these witnesses are true, we know that it is not—and if they are false, we have the same testimony from them. View it as we will, its claims are unfounded, and it is proved to be without restraining power, its friends being judges. Of what avail is it, then, in the matter of a true life? Other powers must regulate the affections and the heart, where a true life is lived. And let not the reader mistake here. We mean not to deny that there are multitudes, who profess faith in this doctrine, that live as they ought; but we mean to show that their faith makes them not thus pure, and that other causes besides the distinctive features of it which we have noticed, have wrought a good work for them—and also, that just as far as they walk in the spirit of their faith, and the motive prompting it, they depart from the way of good living, and from acknowledged principles of righteousness. Our fault is with the principle, and we war with that, and not with any man's person. And this we beg the reader to bear in mind. We have spoken plainly, but not severely. The severity is with the testimony introduced, and for neither are we now the apologist. We only ask the reader to examine, then judge.

## CHAPTER III.

### PRACTICAL INEFFICIENCY OF THE DOCTRINE ILLUSTRATED BY THE WITNESS OF IMPRISONED CONVICTS.

ALL who have been careful observers of the sayings and doings of those who are fond of being denominated evangelical, cannot have failed to understand how constantly they have sought opportunities for attributing to another and a better faith, the most of the misdoing, and licentiousness, and crime of the land. They would have a faith generally cherished, that all who are imprisoned, and executed for crimes of various kinds, have suffered through the influence of a belief in God's unchanging goodness, and a certain and unavoidable punishment for transgression. Continually such representations have been made to the ignorant and unsuspecting, and they have believed them, and been zealous in propagating the opinion; and we need only refer the mind of the reader to the history of his own hearing, and to a single extract from the writings of the professedly faithful, for proof of this. They who have attended upon the popular ministrations of the word, have heard descriptions of the licentiousness of the faith which we cherish, and examples have been referred to which never existed, and which never will exist, probably, as proof; and in innumerable instances, those who have

given them have been called upon for more substantial evidence, and have been unable to furnish it. The name, the time and place, have almost universally been described by this significant mark, \_\_\_\_\_. Notwithstanding, new listeners have heard the same reports, and with the same unblushing effrontery and daring ; and the same written evidence has appeared from time to time, to mark the obstinate persistence of the soul in the way and works of darkness. Specimens in great profusion might be given, but one must suffice. Listen to it :—

“ Now it appears to me, that the moral influence of the doctrine is enough to condemn it. All the drunkards and profane swearers are of your faith, and you may go to our State’s Prisons, and Houses of Correction, and you will find them filled with Universalists.”

This is a single specimen of the thousands that might be given, of the representations of that faith which is and must ever be the “ power of God unto salvation ;” and it exhibits clearly the character of the enmity in exercise against it.

To add another to the many expositions that have been already given of the folly and wickedness of this opposition, is the design of this chapter. And it may be well for us, in the outset, to direct attention to the religious aspect of the world, and examine in the exercise of our reason, and know how utterly unfounded such representations are—hence, how perversely wicked. By a reference to what is supposed to be the entire population of the earth, and to the religious divisions that have been made, we are furnished with data which will give us some direction in esti-

mating the influence of particular faiths; and by this we shall be enabled to determine what is the probable belief of a large proportion of those who have been imprisoned and executed for crime throughout the world, in past times. The earth is supposed to contain about 800,000,000 of inhabitants, who all, with the exception of perhaps a single million at the most, believe essentially the same doctrine in regard to the future. We know that there are various modifications, according to the respective views of the various particular sects; and without noting these, it will be sufficient for us to say that they all hate, as is often boasted of them, with unquestionable hatred, the doctrine of God's universal paternity, and the ultimate reconciliation of the race, and cling most tenaciously to the sanctifying and purifying doctrine of future woe, in some of its forms. The pagans, who constitute the largest proportion of these, and from whom the doctrine originated, are not excluded from this account. We might, perhaps, except the Jews, in addition to our former exception, which would make in all not more than 3,500,000 who possess not a faith in future woes for the wicked who die impenitent—so that the proportion of this class of believers to the other class is that of 600 to 3. These millions know nothing of the doctrine of ultimate reconciliation, to which so much evil has been attributed. They cannot plead this as an apology for any sin which they may commit, as all must acknowledge. But how is it with their morals? Have prisons, and scaffolds, and other engines of torture been useless? Has the faith of these kept them from crime during many past centuries? Since the period of the

decision of the council of the church, decreeing the doctrine of future torments as one of her fundamental doctrines, an opposite faith has been comparatively but little known, until within the last half century. And we would ask most respectfully of those who claim so much for the doctrine of "hell torments," did crime cease when that decree was made, and continue absent until the public and earnest appearing again of that faith which is so much hated? Were there no prisons and fires, and scaffolds and halters, during all that passing away of centuries? Were there no persecutions even unto death, in those times, when all the moral influence of the soul-saving faith we are contemplating, was brought to bear with all its power upon the mind? One unacquainted with facts would suppose that its reign would be a reign of righteousness and peace, from the confident claims that are made for it. But facts are fearful witnesses against the prevalent doctrine. Under its influence, or despite of it, crime has abounded, and a continued imprisonment and butchery of humanity has been carried on. Those believing in all the peculiar features of the popular doctrine, have been slain for crimes by millions; and millions now throughout the world are incarcerated in dungeons and walls of adamant, and chained and starved by those of kindred faith, for violence against the laws. And why is it, then, we are told continually of the moralizing influence of this faith? Why is so much claimed for it, in the full blaze of that light which comes from the universal confessions of those who have been executed? We say uni-

versal, for where is the history of the execution of one, having faith in the ultimate reconciliation of the world to God, for actual crime? We know that such have suffered for their faith in God, by the bloody mandates of those who believed in endless wretchedness for all who dared to differ from them in opinion; but we have not now in mind a single instance of a confession of the doctrine of universal reconciliation, at the time of execution, or a single charge by the many who have suffered, against this faith, as influencing them to the commission of iniquity. And why is this, if the one is so licentious, and the other so moralizing?

But we design not in this connection to labor to show the comparative value of these doctrines. We only wish to impress upon the mind of the reader, that the claims which are made for the doctrine which we are considering, are unfounded in fact, and also that it has been abundantly inefficient in restraining men from sin. We know that almost the whole of the criminal offences committed against the law of God and man, from the foundation of the world, have been by those professing this doctrine substantially, in some of its forms. Notwithstanding, we are continually pointed to its excellency in restraining, and to its efficiency in sanctifying. But we rest not our cause here. Some examinations have been made from time to time, among those confined for various crimes, which must be satisfactory in their results, to all candid minds; and for the benefit of such we write—others we cannot hope to benefit particularly. The following is from an accredited

public journal of the city of Boston,\* and within hailing distance, nearly, of the prison of which it speaks :—

“ SENTIMENTS OF CONVICTS.

“ We stated a few weeks since, that a gentleman, a member of the Rev. Mr. Rogers’ church of this city—a decidedly orthodox church—related to us, that at a visit recently made to the Massachusetts Prison, he questioned as many as *seventy-five* of the convicts in regard to their religious opinions, and he did not find a Universalist among them all. We have another fact to add to the foregoing. A gentleman called at the Trumpet office, on Wednesday afternoon of last week, and stated, of his own accord, without any leading questions being put to him, that he had repeatedly visited the Massachusetts Prison of late; and that, as much had been said about the religious opinions of convicts, he took the liberty to inquire of as many as *seventy* or one hundred what they had believed, and *that not one confessed that he was, or had been, a Universalist*. He said he found the greater part of them to have been infidels, or believers in *endless misery*. This gentleman is a member of Rev. Mr. Towne’s congregation and church—a decidedly orthodox church; his name is with us, and will be given, if necessary, to substantiate the story.”

In this we find that an examination was made with direct reference to the question we are considering, and that by men of orthodox faith, who found all of whom they inquired to be either infidels or believers in the doctrine of endless misery—and doubtless their examinations were extensive enough to satisfy them that the remaining convicts were of kindred faith. We may believe

\* Trumpet and Magazine.

that they were then, and that such is the prevailing faith with them now; and still farther, we may believe that it is not intended that any other shall be there—for if we mistake not, the very pious chaplain of this establishment ejected, not long since, from its Sabbath School, some of as pure and noble a spirit as ever existed, because they were of another faith, though they plead for the privilege of sympathizing with the unfortunate prisoner, and instructing him from the oracles of life. This, therefore, may be regarded an orthodox establishment, most emphatically, though others are not. Again, we direct attention to the evidence of Chappell's Theological Chart, in proof of the non-restraining power of the doctrine we are contemplating, and beseech the reader to treasure in the soul the following—

“FACTS.—1. In 1824, the State Prison at Auburn, New York, was examined, and a thorough search made among the convicts, and not *one Universalist could be found*, while multitudes were found there shut up, who were staunch believers in endless misery.

“2. The same State Prison has recently been examined, and in addition to the fact that among more than nine hundred convicts, not *one* acknowledged himself a Universalist, **SIXTEEN** preachers of endless misery were incarcerated within the walls of that prison.

“3. The other State Prison in New York was examined a few years since, and out of six hundred convicts, not *one* Universalist could be found.

“4. In 1836, the Ohio penitentiary at Columbus, was visited and searched, and of three hundred and five convicts, about two hundred and ninety-five were on the popular ‘SAFE SIDE.’ ”

This is incontrovertible evidence of the position which we have assumed. At two different periods, the same prison was examined relative to the point we are contemplating, and with the same result. All were infidels, or believers in endless misery, with all its connectives, of course. Singular as it may seem, out of nine hundred convicts, embracing sixteen public heralds of the doctrine, not one of an opposite faith could be found. What an unanswerable argument is this, against the claims which are made in its behalf. In addition, we are told that another prison of the same state was examined, with the same result—showing conclusively that the doctrine is not efficient in the production of righteousness, for all this multitude of souls professed faith in it. And still another examination in a neighboring state exhibits the same result, nearly. We are not told what was the faith of the ten who were not considered upon the “safe side,” at the prison at Ohio, but may confidently believe it was not that of the ultimate reconciliation; had it been, it would have been proclaimed from one end of the continent to the other, until now. These facts speak for themselves, in proof of the inefficiency of the doctrine; yet in the very face of them all, we are told continually that the convicts of our prisons are those who believe and preach the doctrine of a common salvation! A representation of this kind, from an enemy of the faith, elicited the following from a careful inquirer, in reply to the questions of a distant friend:—

“Auburn, April 28th, 1838.

“DEAR SIR,—Your letter of February 8th was received in due time, and would have been answered

long before this day, were it not for the following reason—the difficulty of obtaining documents, such as would prove effectual in a place so distant as Michigan city is from Auburn, has been very great, and has delayed the subject until now. But as I can now write definitely, I forward the following facts, touching the several questions contained in your epistle.

“ 1st. How many Universalist clergymen have been, or are in the State’s Prison in Auburn. In order to obtain information concerning this question, I called on the Rev. Mr. Smith, (Presbyterian,) who has been chaplain of the prison for nine years. After some conversation, he gave me this certificate :—

‘ I have never known but one man in this prison as a convict, who, I had reason to believe, had been a Universalist preacher.

‘ B. C. SMITH, Chaplain.

‘ *State’s Prison, Auburn, April 3d, 1838.*’

‘ I certify that the above statement of the Rev. B. C. Smith, is a true copy of the original paper signed by the said B. C. Smith.

‘ L. PAINE, Justice of Peace.

‘ *Auburn, April 4th, 1838.*’

“ You will observe that the certificate thus obtained, completely shows that Mr. Townsend’s statement of there being several Universalist clergymen in the Auburn Prison, is entirely incorrect; for, according to Mr. Smith, but one has been in the prison for nine years. In reference to that one, I have no reason to believe that even he, whoever he is, has been in reality, a Universalist preacher, since Mr. Smith refused to give me his name, or any of the particulars concerning him. I therefore am justified in concluding that there has not been a Universalist preacher in the prison—and moreover, Mr. Townsend must have known this fact when making a statement to the contrary.

“ 2. How many convicts are there in the prison, and

what are their opinions? Though there have been 707 convicts in the prison at one time this last winter, yet the number is now less than 700. As it regards their religious opinions, it is very difficult to obtain absolutely definite information. That some few Universalists have been confined in the prison is very probable, but I have every reason for believing that the number is very small—bearing scarcely a proportion to the great numbers who do not believe Universalism, and yet who are convicts. Many of the prisoners are undoubtedly hypocrites, who pretend to be religious, simply to obtain favor from the chaplain. But, even admitting that there are a large number of Universalists in the prison, according to the statement of Mr. Townsend, (which is not correct, and he must have known it,) what does it prove? Mr. Townsend ought to have known that multitudes of Presbyterians have at different times been guilty of gross misconduct, which fact connected with another fact, that there are bad people in all denominations, should have taught him to exercise charity. But no! to advance his own creed, he must attack another denomination, slander its members, and because far away from the scene of his alleged stories, relate statements to prejudice people against them, which he dare not have related in Auburn, because he would have been immediately exposed. But he no doubt thought that he could say what he pleased at such a distance as Michigan city, without possibility of being detected.

" 3. How many of the convicts are clergymen? It not being possible for me to obtain access to the wards of the prison, this question cannot be answered precisely; but I can give you some cases which are beyond cavil, correct and to be proved with distinctness, if any person denies them. A Methodist clergyman, by name Torry, was imprisoned for polygamy—he had five wives; he has been out about six years. Another Methodist clergyman from Erie, by name Bailey, was imprisoned for cohabiting with his own daughter; he has been out some time. A Baptist clergyman, by

the name of York, was imprisoned for larceny ; has been out about six years.

" A Presbyterian clergyman, by the name of Price, from Oneida Co., N. Y., was imprisoned for forgery, and ought to have been for seduction ; he has been out about two years. A Methodist clergyman, by the name of Dare, now in prison, stole a horse and wagon in Utica ; another one by the name of Shaver, from Chataque Co., N. Y., now in prison, stole a span of horses at a camp-meeting. There are without doubt, some more in the prison, but I cannot obtain the particulars. Let it be understood, that these cases are not cited to prove that the opinions of the denominations to which they belong are false—but simply to show Mr. Townsend that if a bad member proves Universalism untrue, so bad Presbyterians prove his Limitarianism untrue. Let him remember that there are good and bad people in all sects ; even the little band of the Saviour had its Judas. Let him cast the beam from his own eye, and then take the mote from the eye of his brother. The foregoing facts (for I have been careful to present nothing but facts, that your future movements in reference to Mr. Townsend may be sure) completely nullify the statements of your opponent. I have every reason for believing, that there is not now, nor ever has been a Universalist clergyman confined in the Auburn State Prison, while beyond all question, there have been a number of clergymen confined there from time to time, who were believers in endless misery. Even according to the Presbyterian chaplain's statement, there has not been in nine years, but one person confined in prison, whom he had reason to believe had ever preached Universalism, and that one person is so intangible, as to be thus far *nameless, placeless, crimeless*, probably exists only in words. Br. Grosh resides in Utica, N. Y., is the editor of the Magazine and Advocate, a very valuable paper, devoted to the interests of the Restitution. If I can be of any farther service in this affair, you can command me. Would it not be well to make a report

of the affair and its result, in the columns of the Magazine ! May God cause the truth to prosper, and break down error in the mind, and vice in the conduct, until all shall love and obey him. Respectfully yours,

"GEO. W. MONTGOMERY."

This exposition needs no comment, more than to direct the attention of the reader to the fruitless endeavor of the chaplain of the establishment, to make it appear that another preacher, besides those of his own faith, had suffered in that prison within the term of nine years ; but, as is usual with that class of men, his authority when questioned was \_\_\_\_\_. All this conclusively proves that orthodoxy has, most emphatically, as yet, almost exclusively the benefit of these institutions. But we refer you to another witness, himself a preacher of the doctrine we are contemplating, and once a prisoner in the Penitentiary of another state. This will speak for itself, relative to the faith of imprisoned convicts :—

" It has been very often said, that the convicts in State Prisons are either Atheists, Deists, or Universalists, than which, however, nothing can be farther from the truth. I have known as many as five hundred while they were in confinement, and I have always made it a practice to learn the religious opinions of all with whom I have conversed ; and what I am going to write may be depended on as the actual result of my personal inquiries.

" Those whom I have known, have been educated in the doctrines of the endless punishment school, and but few have departed from these doctrines. I have found only *two* Atheists, not one Deist, and but *one* Universalist. The doctrine of endless punishment is strongly and broadly speaking, the orthodoxy of state prisoners. I am confident of the truth of this state-

ment, and I make it not by way of *slur*, or *insinuation*, against any sect of Christians, but as a fact which *all denominations* may use as they may have occasion. Very many of the convicts have been members of churches, and a few of them have been preachers. This is a subject of painful reflection ; it shows how extremely liable the *best* of men are to be overcome by temptation, and says to those who glory in their own strength, ‘let him that thinketh he standeth, take heed lest he fall.’ It is no argument against religion, that some of its votaries disgrace it. There are faithful soldiers in an army, from which many desert ; and Christianity is from *heaven*, though many of her avowed friends appear to have come from *beneath*.

“ In respect to the religious *feelings* of the prisoners, it is true to say, that each one manifests a very strong attachment to the faith in which he was brought up ; and hence there are warm and zealous advocates for almost every creed. It is also proper to remark, that many of them evince a very uncommon acquaintance with the sacred scriptures, and a shrewdness and skill in defending their particular systems, which is truly astonishing ; and it is not often that a convert can be made from his long cherished opinions. There is one point in which these disputants are unanimously agreed, and this is, that all the means of grace are confined to this life, and consequently, if a man die in sin, his doom is fixed in misery forever. I know of only *three* who entered the prison with a contrary opinion, and only *one* who was converted from it afterwards.

“ I had an opportunity of witnessing a very general time of religious awakening among the prisoners, and of perceiving how firmly every mind clings to long fostered notions, even when it is under the process of genuine and reforming sorrow for sin. Among the *many* converts, those who had been *Baptists* by education, were Baptists *still* ; *Methodists* were Methodists *still* ; and so of all the rest ; but it was truly delightful to see how, notwithstanding these little complex-

ional differences of opinion on some points, they all united in *one* spirit in their religious exercises. Though I was not of the general belief in regard to endless suffering, still they knew no difference of feeling, and the happiest hours of my whole life were those which I spent with them, in the cementing feelings of universal brotherhood, and in mingling my voice with theirs in prayer and praise to the one God and Father of us all.

" This delightful state of things, however, was of short duration. After a few months, arrangements were made for Sabbath-schools, and then the question of doctrine came up. Every one was very anxious that nothing but the *truth* should be taught, and much depended, for this, on the faith of the teachers. On looking over this subject with much solicitude, it was determined that no *heretic* should be placed in the chair of instruction ; and it was not difficult to draw the line between orthodoxy and heresy in the proper place. Those who were agreed in subscribing to the doctrine of eternal pain, how much soever they might differ in other things, were considered orthodox ; and these were all the believers except *one*. This one had sometime before espoused the doctrine of the *restitution of all things*, and for this he was considered a heretic, and judged an unfit person to give religious instruction. This was all the crime that could be found against him ; he was exemplary in all his conduct, had instructed many of the youthful convicts in the rudiments of science ; was devoted to books, and to the study of the Scriptures in particular ; and all were fully persuaded that he meant in all things to keep a conscience void of offence ; but he did not believe in endless misery, and this was crime enough. As soon as the opinion of the chaplain was known to be against committing the care of a Sabbath-school to a Restorationist, the whole orthodoxy of the prison was set in the same way, and the poor heretic was allowed no peace in the temple.

" I mention this as a historic fact for the use of

Christians. It shows that mankind are the same under all circumstances, and exhibit the same deformities of religious character in the dungeon as in the cathedral. Man is a fallen creature, and the fragments of ruined greatness are visible in every development of his moral history. In that little circle of worshipping prisoners, I saw the same principles at work which have divided Christians in every age and country—the same principles of perverted Christianity which exalted an ambitious mortal to the throne of spiritual empire, and created the inquisition for the torture of heretics—the spirit of misguided zeal which has drawn the sword of conquest and drenched the earth with blood. In all these we see the consequences of sin, the actions of erring humanity; and I have not yet so perfectly rooted the principles from which they spring, from my own breast, that I can feel safe to bring an accusation against any of those whom I consider wrong. Nor dare I even call on the Lord to rebuke them. If I have suffered, I freely pardon my enemies, and I hope that, in coming times, all these phenomena of Christian character and conduct will cease, and all men be brethren in feeling and in conduct.

"I desire also to inform those who are daily denouncing the doctrine of the *Restoration* as tending to licentiousness and crime, that there are no grounds for such denunciation. I was educated in the schools of Calvin and Wealey, and I had been in Windsor many years before I was convinced of my errors, and became a believer in God as the Saviour of all men. And of the five hundred who were, at different times, my companions, I never found over *three* who were not firm believers in endless ruin. I do not say, the doctrine of endless punishment is immoral in its tendency, for I think very different from this, and I know that the opposite sentiment is not. Nothing is more out of place, than the mutual charges of immorality which professors throw on each other's creed. The infidel smiles when he hears these mutual criminations; and who can blame him for not espousing a cause which

judging only from its effects on some of its professed votaries, is calculated to set friend against friend, and break up the harmony of social life ? If he has never tasted for himself that the Lord is gracious, can we suppose he will be won over to the love of a principle, which appears from the exhibition before him, to be perfectly hateful ? No. And not until the representatives of Christianity represent her as she is, will the unbeliever condescend to give her claims to inspiration that solemn and respectful notice which they deserve. Let, then, all crimination and recrimination among professors be done away. Let no man be denounced on account of his religious creed, but let the test of every man's character be his *actions*, and his *life*; if these are good the man is good, the anathemas of sectarian zeal to the contrary notwithstanding. 'By their *fruits* ye shall know them.' The orthodoxy of Calvin can never sanctify his persecution of the martyr Servetus ; nor did the ignorance of Cornelius in respect to the true faith, prevent his prayers from ascending to God. If the *heart* is right, if the man is *sincere* and *honest*, no error in his creed can corrupt his principles, or stain the moral purity of his soul ; and I would much rather do right and serve God by *chance*, than err and sin by *rule*.

" To what extent the principles of religion are loved and cherished in the prison, it may not be easy to determine, though it is a truly melancholy fact, that the number of sincere and hopeful Christians is very small. It must not, however, be inferred, that the great mass of mind, in that place, is totally depraved ; for there are frequently discovered by the candid observer of that field of moral ruin, some bright and pleasing fragments—some beautiful specimens of what is pure and lovely, and honest, and of good report. Like the beclouded heavens, in which a few cheering stars are still seen, or the mighty and varied desert in which a few green and fertile spots are visible, that waste of ruined virtue is speckled over with some pleasing vestiges of what it once was—some green and flowery

spots for the mind to repose on, and some stars to guide it, while wandering amidst the thick darkness and cheerless wastes of moral desolation. Indeed, I never found there, amidst all those sons of guilt, a single mind in which the pulse of virtuous principles was not still beating, though feebly, and I doubt whether one can be found in the universe."

This testimony, though clear as the sunlight in proof of our position, nevertheless exhibits some remarkable features worthy our particular regard. It is said by this witness, that but three entered the prison of a contrary faith to that of orthodoxy, and but one was converted from it afterwards. That one, doubtless, was himself; for we are informed that while in prison he was converted to another faith, and he being the only one among all the believers in the Christian religion of that faith, was persecuted for his heresy, though in all other respects endeavoring to keep a conscience void of offence. In all this we discover a zeal for the doctrine we are contemplating, even in the midst of the prison's walls, and claims to an exclusive privilege there. And how clearly are we taught by it of the inefficiency of its faith, and of its want of power to restrain the erring and wandering—and particularly when we remember that "very many of the convicts had been members of churches, and a few of them preachers!" We commend this singular testimony to the careful attention of the reader, be he of what faith he may.

But still farther, in proof of the inefficiency of this faith, we will present a conversation had with Thorn, the murderer, as subsequently written by one of the parties.\* It will be seen to have been

\* G. W. Q.

in the form of a dialogue, hence is definite and unequivocal. Mark well the inquiries, and regard attentively the answers:—

“Where was you born and educated?”

“On Long Island, near New York.”

“Were your schools good, and did you have an opportunity of attending them when young?”

“Yes, they were pretty good—and I formerly attended school considerable of the time.”

“Well, how was it with your religious education? Did you, when young, have good advantages in this respect? or were you so situated that you had no opportunity of attending meeting?”

“O, I have been to meeting a great deal in my life, and had good chances.”

“And with what denomination of Christians did you associate?”

“I have been to Methodist, Baptist, and Quaker meetings.”

“Have you ever made a practice of reading the Bible?”

“O yes, always read it a good deal—have read it much since I have been in prison.”

“What book is that you are now reading?”

“This is ‘The Young Christian,’—I have had ‘Pilgrim’s Progress’ here, and have read that a good deal.”

“Well, what are your views of the rewards and punishment of the righteous and the wicked?”

“I believe they will be rewarded and punished.”

“But do you believe that they will be rewarded and punished in this world or the next?”

“Why, in the *next* to be sure.”

“Do you believe that the Bible reveals a *place* of endless torment for all who die impenitent, and a *place* of endless joy for all who seek the Saviour and die reconciled to God?”

“Yes, I do.”

"And *how long* have you believed this?"  
"Ever since I heard preaching or read the Bible  
I *always knew* this to be true."

All this is the testimony of imprisoned convicts, and clearly demonstrates that the doctrines of orthodoxy have no peculiar efficiency in producing a true life, or in restraining men from crime. The fires of hell are too distant and too easily averted, to be of any practical benefit in regulating the life. Other examinations have been made of different prisons, and have exhibited in their summing up, the same results. And from all that can be learned of them in this and other countries, it is believed, as before said, that they all are establishments peculiarly orthodox. Their inmates are of that faith, almost universally; and so far as spiritual instruction is concerned, that is monopolized by the same faith, and by the same fraternity. And can it be said, then, by those who boast of its sanctifying influence, with even the shadow of propriety, that it is effectual in restraining? Whatever they may say of it, the universal witness of imprisoned convicts may be regarded as against them and *it*, and this universal language concerning its impotency might very justly be considered some proof of its want of truthfulness. But this will be noticed in another place; and we close by commending the matter of this chapter to the candid attention of the reader, believing that it should be, with us all, a subject of deep and earnest thought.

## CHAPTER IV.

### PRACTICAL INEFFICIENCY OF THE DOCTRINE ILLUSTRATED BY THE WICKEDNESS OF ITS MINISTRY.

THE task proposed in this chapter is one of the most painful that can be entered upon. The contemplation of man's degradation by sin cannot be made delightful, in its most favorable aspect—much less, when viewed in its most hateful and aggravating forms. The fall of a fellow-being lowly in the estimation of the world, and the most unimportant, is a matter of deep solicitude and interest, not only because it shows the susceptibility of our common nature of temptation and sin, but because it wounds and dishonors humanity. Of how much deeper interest and solicitude is the fall of one capable of gracing the highest associations, fitted to act the most important part in life's relations, and set apart and consecrated to the highest duties and noblest services of humanity! To feel that such have disgraced themselves by sin, and fallen from their high stations, is but to feel that there is not security in any situation that man can occupy; and the mind almost instinctively shrinks back from the work of recording the misfortunes of such, lest undue censure should be brought upon the sacred office, and general distrust take the place of confidence and trust. With these emotions, we engage in the work assigned us now, and under other circum-

stances they would cause us to desist; but there are duties, which, though painful, should be discharged. When unwarrantable assumptions of purity of character are made by any class of men, and they thereby obtain an undue influence over the public mind, it is important that exposures should be made, and particularly when all that is assumed is attributed to the power of favorite doctrines, for the purpose of preventing an examination of that more noble and praiseworthy, and blinding the multitude to the deformities of the one, and the excellences of the other. Under such circumstances, it becomes necessary to undeceive the public mind, by facts which may be gathered from the history of the votaries of that for which so much is claimed. That such assumptions have been made for the doctrines of orthodoxy, so called, and that millions have been deceived and ruined by them, we believe is susceptible of proof—yea, is not this already proved abundantly in the preceding chapters of this book? And that they have been made for the express purpose of prejudicing the minds of men against a nobler and more salutary doctrine, is alike susceptible of proof, connected with the fact of having attributed to this latter doctrine most of the sins and follies of the world. Such unblushing deceptions demand exposure in a manner comprehensible by, and within the reach of all; and no pretended sanctity of condition or of office should intercept such a work. Unfounded as they are, save in the imaginations of those who employ them for specified purposes, they should be exhibited, that men may understand, and in understanding, be redeemed from their power. It

should be shown that all the crimes of the world are not attributable to a faith in the unchanging goodness of God, and the ultimate reconciliation of man—and also that superior virtues are not to be looked for in all who believe in the doctrines of the popular church. To disabuse the public mind relative to these representations, and put it upon its guard against implicit faith in them, and to show that they who are grossly guilty of immorality and sin should not be the first in condemnation of others, as well as to give the means of defence to those who are perpetually assailed by slanderous reports, as evidences of the inefficacy of their faith, is the object of this labor.

It is with no disposition to glory over the fallen of our brethren, that we record their misfortunes and follies; but it is with a full consciousness of the propriety of the apostolic injunction, in application to us and to all, that we engage in this work—"Wherefore, let him that thinketh he standeth, take heed lest he fall." It is to take away the occasion for glorying, which many seem to suppose they have—to stay the tongue of slander, and awaken a worthier consciousness of human imperfection in minds that are almost destitute. It is to show that the doctrine we are examining is not immaculate, neither sufficient to restrain the passionate, and those inclined to evil from indulgence. If the evidence adduced appears severe and pointed, the reader will remember that we have not furnished it, but the errors of those of whom we speak—of those, too, who have endeavored to make the world believe that theirs is a pure faith, producing a pure life, and that all others are fraught with mischief, moral ruin, and

death. With these explanatory considerations deemed necessary, we refer the reader to the dark cloud of witnesses which we shall present in proof of our position, and of the idea we are endeavoring to sustain, namely, the practical inefficiency of the doctrines of orthodoxy. A few specimens, from the many which might be given, of the ministry of former times, may not be deemed inadmissible here. The first is from a pamphlet purporting to be an account of a centennial celebration at Peterboro', N. H. Singular facts are recorded here, of the former ministers of that town during many years, and all of them believers of the doctrine we are considering. "He that hath ears to hear, let him hear," and be astonished:—

"The ministerial history of the town is the darkest page in our calendar; a serious consideration. John Morrison was ordained in Peterboro', Nov. 26, 1766; but soon he proved himself an *intemperate*, licentious man, dangerous alike as the companion of either sex. His intemperance was smothered for a while, but soon, as our author says, while his bad habits in this line became notorious, his evil passions in another direction flared out, to the general scandal of the town. A Presbytery was held, his ministry suspended for a few months, but his salary continued. Hence it appears that the sins of intemperance and licentiousness, so notorious and scandalous, did not appear very heinous, in the eyes of his ministering associates! However, his people could not long tolerate his wickedness, and he left the place, in March, 1772. He became an *avowed* Atheist; just what he *was* in principle and practice. For about six years, 'our people had no settled minister.' The meeting-house was built in '77, and traditions are handed down respecting a Mr. Clarke, who was preaching here at the time. Many

who heard him, testify that the following is nearly an exact account of the exordium of one of his discourses :—‘ This is a stately house ; and who meet here ? The folk they meet here, and the Diel, he meet here too ; and he ‘s amang the foremost and fattest o’ ye. And he ‘s peeking out at ye, like a wee mouse in the wa’ ; ye dinna see him, but he kens ye. And now where is the gun to shoot him wi’ ? Here it is,’ lifting up his Bible and taking aim—‘ here is the gun. *Too ! too !* he ‘s dead—he ‘s dead !’ And, by way of compliment I suppose, to extemporaneous preachers, it is added,—‘ The preaching of that period was usually without notes, the sermons very ordinary, very long, and made up very much of repetitions, especially of a continual play upon the words of the text.’

“ The second settled preacher was David Annan, who remained with them fourteen years, and was then dismissed at his own request. He was talented, hypocritical, and licentious. Old father Miles, of Temple, coming to his house to exchange with him, found his brother Annan, sitting at a table with a fiddle in his hands, (of his own make,) a bottle of rum, and a Bible before him. He was a tyrant in his own house. His wife, one of the most amiable of women, lived in fear under his awful threats and brutal treatment, and sometimes spent whole nights in the woods with her abused children. She finally fled from the monster, and a bill of divorce, on the ground of extreme cruelty, was readily granted. And when public indignation had become too great to be suppressed, the young men of the town, leaving a ball at which they met, disguised themselves, went to Annan’s house, seized him, and rode him on a pole a full half mile, and plunged him into a muddy pond. He afterwards went armed with a pistol, tried to bring the rioters to justice, but having no share in the sympathy of the public, could prove nothing. Morrison and Annan, two notorious villains, were the only settled ministers of Peterboro’ for fifty years. What a salutary influence their *pious* ministrations and examples must have exerted ! This appears from the fact

that their licentiousness was so long tolerated or endured.

"Another proof of their influence we have in the character of one of the straigtest of the sect, a Mr. Taggart. He, too, was given to intemperance—*had a remarkable gift at prayer*—especially when exhilarated by ardent drink ! At funerals, where he often officiated, he would sometimes kneel by his chair, not being able to stand, and greatly comfort and edify the audience, by the *fervor of his devotions!* Henry Ferguson once met him lying in the road, and after helping him up, told him his conduct was inconsistent with his place in the church. 'Ah,' said he, 'we are not our own keepers.' The lamentable fact was, that spirit drinking and licentiousness were so common in those days, even in the church, that it was difficult to tell where to begin the labor of discipline. But, as something more was expected of ministers than others, when their wickedness became too flagrant for concealment, in any good degree, they were called to account,—but with dread ; for it was said, '*you must be careful how you handle edged tools.*' "

What an awful witness is this against the ministry of a single town—enough to fill the soul with mourning, and the eyes with tears of bitterness. But again :—

"*The Ministerial Conference of the Woodstock Baptist Association*, being met in Rockingham, on the 12th of January instant, (1825,) receiving evidence that the moral conduct of Elder REUEL LOTHROP has, for a considerable time past, been such as is inconsistent with the character of a minister of Christ, particularly, that HE IS ADDICTED to the sin of INTEMPERANCE, and has REPEATEDLY ABUSED HIS WIFE, do hereby announce to the churches of their denomination, that they are of opinion that he ought not to be received, nor countenanced in any wise as a minister of the gospel."—*Yeoman.*

These must suffice to show the evils which existed among the ministry of former times, when there was a seeming apology, in the habits of the age, for the sin of intemperance and its connexives. Specimens of a later date show, however, that the morals of this ministry, a portion of it, have not advanced beyond the standard of the common morals of their respective times. The first is from the pen of a worthy gentleman at the south :—

" While in Milledgeville, I made enquiry concerning the *Methodist preacher* Johnson, who was executed here last month for the murder of his sister-in-law. I understand his neighbors generally believed him guilty, and that his wife opposed his pardon by the legislature, through fear of his threatened vengeance against herself, should he escape. Nevertheless, I am sorry the man was hung, as I look upon capital punishment in any case, as nothing better than *legal murder*. It is a barbarous custom, which I hope ere long to see abolished throughout our land, because of its subversion of the great design of punishment—the *reformation of the offender*. By the way, Bro. Skinner, what an argument might be drawn from this and other cases concerning the wholesome doctrines of wrath and damnation ! Let Bro. Kurtz give us a commentary upon the *benign* influence of his *creed* as exhibited in the lives of an Avery, a Strale, an Arnold, and a Johnson, in lieu of his abusive anecdotes concerning Universalists, and he will do the public a greater service than he has yet done or can do, by *vilifying his neighbors*."

This appears to have been written with direct reference to the claims made by the votaries of orthodoxy, so called, and for the purpose of showing what we are endeavoring to show, that they

are unfounded in fact, and unworthy of the confidence of man.

But read the following, from the Christian Watchman of Nov. 22, 1838, a creditable journal of the Baptist denomination, concerning one of its most efficient and active ministers :—

“ REV. C. O. KIMBALL. An Ecclesiastical Council, duly called, met in this city on Wednesday, the 20th inst., to investigate the truth of certain reports which had gained currency, seriously affecting the religious and ministerial reputation of Rev. Charles O. Kimball, late Secretary of the Massachusetts Baptist Convention. After a careful examination of witnesses, in which Mr. Kimball freely participated, the Council passed the following resolution, which was ordered to be published in the Christian Watchman, with the signatures of the Chairman and Secretary :—

“ *Resolved, unanimously,* That in view of the testimony at this time exhibited, showing that Mr. Kimball has been guilty of gross improprieties, unbecoming his profession as a Christian minister, the Council come, however reluctantly and painfully, to the conclusion, that they can no longer fellowship him as a minister of the gospel.

“ DANIEL SHARP, *Chairman.*

“ BARON STOW, *Secretary.*

“ *Boston, Nov. 21, 1839.*”

The following, bearing date a few years previous to the case just referred to, is worthy a place in this catalogue of crimes and “clerical wickedness,” and is from an accredited public journal of that and the present time :—\*

“ The people of Woburn and the neighboring towns, have recently been surprised by the disclosures of the conduct of the pastor of the Baptist church in that

\* *Trumpet and Magazine.*

place. About three weeks ago, the rumor began to spread that he had been repeatedly guilty of a crime which we cannot with propriety name; and in a few days, the confessions of certain individuals, who had been led astray and disgraced by his influence, left the matter without doubt. His brethren immediately called a council of clergymen and lay delegates, who entered into a careful examination of the alleged charges, and who adjudged him repeatedly guilty of the enormous offence and dissolved his connexion with the church. We have been informed that he has since fled to the island of Cuba. His broken-hearted wife, with her child, has gone to her father's, in Salem."

The same journal has the following testimony:

"It is but a few days since we saw in the papers, that a clergyman lately from England, now residing near Stamford, Conn., who had been recently married to a lady in that vicinity, was waited upon by a former wife, and a family of children, whom he had forsaken in England.

"The following article appeared in the Boonville (Missouri) Herald, of the 21st December, 1835:—

'The public are requested to beware of a certain—(we omit the name)—a Methodist preacher, who has been flourishing in this place and its vicinity for the last few months; he having been detected last Sabbath evening, while the citizens were at preaching, in an affair of gallantry, and an attempt to elope with a married woman of this place. His treatment to his own wife, and his general deportment, have satisfied all who had an opportunity of knowing him, that he is a villain of the darkest shade. The particulars of his life and adventures will appear as soon as they can be collected.'

"We cut the following scrip from the Taunton (Mass.) Sun of January 31st:—

'In the town of Berkley, Mass., lived a Rev. gentleman, who seduced a niece of his, previously of irre-

proachable character ; left a respectable wife and near half a dozen children, and retired with the victim of his seduction into the western wilds of Ohio, where he is living with this deluded victim under the name of L. Freeman ; and what is still more surprising, he retains his standing in the church of Berkley, which has been heretofore so famous for presenting charges against its members. And likewise he is in fellowship with the clergy of his denomination. His wife has long since procured a bill of divorce, and is obtaining a comfortable and respectable support.' ''

Is it possible to believe that these had faith in the sanctifying doctrine of endless woe, for which so much is claimed ? Verily, this was their faith, but it kept them not in the "straight and narrow way that leadeth unto life." But read again, from a western journal,\* and understand :—

" A Rev. Mr. Valentine, called Elder Valentine, was brought in guilty of seduction, in the Court of Common Pleas, in this city last week, and fined \$ 500. The ' Daily Message' contains an exhortation to the reverend sinner, as he is called, to be careful and live hereafter as his Master has directed. The whole system of endless misery, as at present advocated, leads to such crimes, as well as others. The doctrine of pleasure in sin, and repentance to take away the guilt in a moment as it were, is the rock on which many of both people and preachers make shipwreck. The preacher has been employed, we are told, in the vicinity of the city."

This voice is from the city of Cincinnati, Ohio, and speaks for itself, in proof of the non-restraining influence of the orthodoxy of the popular sects. And again, we direct attention to the following, from a public religious journal of the city

\* Star in the West.

of Boston. The individual has been named in a preceding chapter, but no detail of his iniquities given. We might write from memory, almost, of this case, being conversant with the facts as they transpired at the time, and having seen the gentleman in prison, while suffering the penalty of the law; but we prefer to rest our cause upon other testimony than our own, especially when it furnishes substantially all the facts in a condensed form. Hear it:—

"The Rev. Mr. Dare, (a very *daring* character,) a Methodist preacher of Oswego Co., N. Y., was lately apprehended for hiring a horse and wagon, and running away with it. It seems that he hired the horse and wagon at a livery stable in Utica, to go to Clinton, about ten miles distant, to return the same day. The owner, after waiting a considerable time, set out in pursuit of the Methodist priest; and after travelling to Boston, Philadelphia, and other places, without success, he was on his return through Wayne Co., Pa., where he accidentally discovered the horse and wagon near a Methodist meeting-house. On entering the house, he found this zealous defender and sincere believer of endless misery, zealously holding forth to a large congregation, and denouncing eternal damnation on Universalists, liars, *thieves*, &c. The rightful owner waited until the services were closed, and the preacher had baptized several new converts, when he arrested him for theft, and conveyed him to the jail in Whitestown, N. Y., where he is now in custody, awaiting his trial. Br. Skinner, of Utica, remarks, that 'for two or three years past, Mr. Dare has declaimed much and loudly against Universalism, on account of its *licentious tendency!*' "

One, without the most unequivocal evidence, could not believe that man would *dare* engage in

such profanity and wickedness; but thus it is, and it furnishes a mournful witness of the lack of restraining power in the faith professed.

Again: from the Boston Morning Post we have this testimony:—

*"A Fallen Evangelist.—Rev. N. E. Johnson, late of New York, and for some years prior to the last, editor of the New York Evangelist, has been found guilty by the presbytery of Newark, N. J., of drunkenness, visiting the worst parts of the theatres, and gross licentiousness. The evidence being overwhelming, he pleaded guilty, and was deposed from the ministry and cut off from the church without a formal trial—such being his choice. His crimes had been perpetrated through a series of years, under circumstances of the most revolting depravity and hypocrisy."*

"The Tribune says Mr. Johnson was an able writer, but distinguished by undue acrimony of speech and unreasonable harshness in judgment towards those whose creeds differed from his own."

Those at all acquainted with the writings of this gentleman, will want no proof of his continued claims to purity of doctrine and sanctity of soul—but how inefficient the former, and how hypocritical the latter! Listen yet again to a tale of wickedness which causes the heart to bleed, and humanity to blush. It is that of a Rev. Mr. Judd, of the Congregational church of the city of Brooklyn, N. Y. This man was famed for his representations of the licentiousness of other faiths than his own, and for his pretensions to purity of thought and purpose, and for his claims for the sanctity of his favorite doctrine of eternal woe. But despite the influence of them all, he fell from his high estate, and is buried in disgrace. The following is from the Brooklyn Advertiser:—

16\*

"It was the practice of this man to pass much of his time in his study, and frequently even had his meals brought there. The little girls connected with the Sunday-school, on certain days in the week were in the habit of visiting their pastor in his study, for the ostensible purpose of reciting lessons in catechism. We cannot stain our paper by publishing the details of the revolting conduct of this impious villain towards the children he thus entrapped into his infamous den. Suffice it to say, many parents are almost heart-broken at the horrors inflicted on their children, and many little children of too tender an age fully to comprehend the enormities practised upon them, are trembling with fear at the great distress, which so bitterly saddens their parents."

What an account is this, of a professed herald of the truth! Could no fear of hell, and of future judgment, and the wrath of God, restrain him? No! all these were powerless, for sin was pleasant to him, and he believed that by penitence he might avert all its consequences. This was his license to an indulgence of his passions. We leave the reader to draw his own inferences, while we pass to the consideration of another case, more imposing, perhaps, because of the standing of the individual immediately concerned. We allude to the case of Bishop Onderdonk, and quote the sentence passed upon him by his brethren, from a Philadelphia paper. "It tells its own melancholy story, and will need but few comments from us:"

"The Right Rev. Henry Ustick Onderdonk, Doctor in Divinity, having acknowledged himself the cause of reproach and injury to the church, and having submitted himself to the judgment of the House of Bishops, in General Convention assembled; the said House does hereby adjudge, that the said Henry Ustick Onderdonk, Doctor in Divinity, be suspended from all public exercise of the office and functions of the sacred ministry,

and in particular, from all exercises whatever of the office and work of a Bishop in the church of God ; and does accordingly so suspend the said Henry Ustick Onderdonk, Doctor in Divinity, and declare him suspended on and after this 21st day of October, in the year of our Lord one thousand eight hundred and forty-four, from all public exercise of the offices and functions of the said ministry, and from all exercise whatsoever of the office and work of a Bishop in the Church of God ; in the name of the Father and of the Son, and of the Holy Ghost. Amen.

“ PHIL. CHASE, *Senior Bishop.*”

It will be recollected that this individual was one of the highest dignitaries of *the church* that is in the habit of arrogating to itself more of spiritual dignity and piety than all others in the land—was one of those that could boast earnestly of apostolic succession, and imagine all to be heretics upon whom he or his brethren had not been permitted to lay “ holy hands.” But all this saved him not from the power of temptation, and the sins above acknowledged. How vain are all the pretensions made by the faithful in these doctrines, in the light of this, and many instances besides, of a like lack of righteousness upon the part of its professors ! But we pass to other testimony, bearing witness of grosser conduct, if possible, upon the part of the ministry of the doctrine whose inefficiency we are endeavoring to show. The following complaint and libel will speak for itself to this point, and was copied from the Greenfield Gazette and Franklin Herald by a Boston paper whose truthfulness may be relied on. It shows how man can disregard human obligations, notwithstanding a faith in immortal woe for all “ the finally impenitent,” and teaches how inefficient it is in its power of restraint :—

*"S. J. Court, Franklin, Sept. 1831.*

*"To the Hon. Justices of the Supreme Judicial Court,  
holden at Greenfield, within the County of Franklin,  
on the second Tuesday of September, A. D. 1831.*

"The libel and complaint of Polly French, of New Salem, in said county, wife of [Rev.] Levi French, late of New Salem, and now of \_\_\_\_\_ in the state of New York, humbly shows that she was legally married to the said French, at Raynham, in the county of Bristol, on the 4th day of March, A. D. 1813, from which time, hitherto, she has conducted herself towards him as a faithful and affectionate wife, yet the said [Rev.] Levi French, disregarding the obligations of the marriage contract, and the peace and morals of society, did on the first day of September last, and on divers days and times, between that day and the day of the date hereof, commit the crime of adultery with one Electa Bassett, of said New Salem, and has utterly deserted the said Polly French, and wantonly and cruelly neglected and refused to provide suitable maintenance for her, being of sufficient ability thereto.

"Wherefore the said Polly French prays this court that after proper process had herein, this court will decree and order a divorce from the bands of matrimony, and assign reasonable alimony to the said Polly of the goods and estate of the said [Rev.] Levi French.

"POLLY FRENCH."

*"Commonwealth of Massachusetts.*

*"FRANKLIN, ss. At the Supreme Judicial Court, begun  
and holden at Greenfield, within and for our County  
of Franklin, on the second Tuesday of September,  
A. D. 1831.*

"Upon the complaint and libel aforesaid, Ordered, that the said Polly cause a true and attested copy of her said libel, and this order thereon, to be published three weeks successively in the Greenfield Gazette and Franklin Herald, a public newspaper printed in Greenfield, in said county, the last publication to be thirty

days, at least, before the term of our said Supreme Judicial Court, next to be holden at Greenfield, within and for our said county of Franklin, on the sixth Tuesday next after the first Tuesday of March next, that the said Levi may have notice thereof, and then and there appear before our said Court, and show cause if any he has, why the prayer thereof should not be granted.

“ Attest,                    E. ALVORD, Clerk.

“ A true copy of the libel, and the order thereon,  
“ Attest,                    E. ALVORD, Clerk.”

We beg the reader to bear in mind that all these are witnesses of their own, and that we are bound to believe them. Again: hear the testimony of a Boston paper concerning a *band* of Methodist clergymen at the west. Such are these records of iniquity that one can hardly credit them without having been himself a witness of them, or of the scenes which they describe. We cannot without difficulty make ourselves believe that men having faith in a future judgment and an endless hell, could engage in such works of darkness. We know if they believed in *present* retribution, and the certainty of punishment, they could not, however great their inclinations might be. Here is the testimony:—

“ We have received the daily Commercial Bulletin, of Cincinnati, dated Oct. 1st, containing an account of a nest of counterfeiting Methodist ministers, who have been discovered—two of them are apprehended—one whilst preaching, and the other taken from his pulpit in a meeting-house. Horrible.

“ It always gives pain to note wickedness in professed ministers of the gospel. It seems almost impossible that there are men so base as to profess a love of the Lord and teach his word, when at the same time they are only wearing the sheep’s clothing to cover the wolf, occupying their holy garb in covering up all

manner of iniquity instead of truth and goodness. A few weeks since, two preachers were arrested in Kentucky, about seven miles from Mt. Sterling. There was a camp-meeting, at which a man named Jesse Coffee was holding forth, while in the crowd sat his daughter, listening. The officer came, and Mr. Coffee was made prisoner while speaking, charged with having concealed stolen goods, some of the articles being recognized as forming the dress of his daughter then present! Coffee was required to give bail in \$500 to answer at court. Subsequently he was required to add \$1000 bail, making in all \$1500, a disclosure having been made implicating him deeply with a set of villains who infest that country, and live in the caves, &c., so numerous in those parts. On the day following the arrest of Coffee, the Rev. Mr. White was also taken from the pulpit at the same place, charged with being *particeps criminis*. A large amount of counterfeit money was found upon him. This is an extraordinary case, and is not given with a view of deteriorating from the ministerial character, but as a warning to others who may be so weak and forgetful as to fall by the tempter."

In view of this, let us weep and lament, that humanity can sink itself so low!

We are happy to correct a mistake, which appeared upon this page in the former edition of this work, relative to Rev. Henry True, having ascertained from the Banner, from which the account was copied, that the statement there made is incorrect. The error was unintentional, and while we regret it, it affords us pleasure to know that we can acknowledge, and correct it. We would do no man wrong willingly, and if unfortunately through any cause we do, we are ever glad to make all the reparation in our power, and beg that this may be accepted as a correction of the error, and as a restitution for the wrong committed.

How have they fallen, who have proclaimed aloud, in public and in private, concerning the sanctifying character of their religion! If these are specimens of its efficiency, we say to the soul—"Come not thou into its secret; unto its assembly, mine honor, be not thou united." But here is the confession of another fallen shepherd of the flock, in his own language:—

*To the dear Church formerly under my care.*—I dare not address you as brethren, not but what I feel confident that I am a Christian, but because what I have done will place me in such a light, that you would be unwilling to own me as a brother. I have sinned, I have fallen! Six months ago I committed a great sin—temptation had followed me **TEN YEARS**, and in an hour of *distraction* with temptation, I did that which has thrown me from my standing as a minister of the gospel, into the depths of reproach and shame in the sight of God and man. After committing this sin, I earnestly sought forgiveness of God by humility and repentance, and have I trust found it freely—and as I did not know what the effect of my sin was, I continued my religious duties, in hope that it would never be known, to bring such a wound upon the cause of God, and shame and disgrace upon me and others. But God has ordered it otherwise, and it is therefore my duty to make a confession, as public as will be my sin. It will, I know, appear strange that I have appeared to enjoy religion lately. But a sense of my sin brought me down, and God condescended to bless me. But as was the case with David, so with me: after God had put away his sin, he suffered it to come to light, and he was sorely troubled on account of it. It is impossible for me to express my anguish. At some future time I shall express myself more fully. I only now say that I humble myself before you as a Church, and every individual. I confess my sin. Do with me as seemeth good in your sight. If it can be thought consistent with the glory of God, I beg a place as pri-

vate member of the church. But if not, let God's will be done. If I might plead as a beggar, I would say have pity on my poor family, have pity on A—B—. I must be overwhelmed in disgrace. I deserve it. I complain not, let what will come. God is glorified in my degradation—in that I have comfort. I want to get a place to go to work with my hands for my poor family. If any of you could find any work for me, I should take it as a favor. I write no more.

"The most of this was written two days ago, but I was advised not to make it known to you, thinking the case might not be as it was feared. But being now satisfied, I lose no further time. O God, I submit to thy awful rebuke, to let hell rejoice over me for a season. I bow under the dispensation without a murmur. I would fondly hope that it may be a warning to all to resist temptation. I have been followed with this temptation more than ten years, and at last I fell!—And I fell by not watching and praying as I ought. I ask forgiveness of God, of you, of the people in this place, of all the world.

"RAY POTTER."

In reference to this singular correspondence, a Boston paper justly remarks:—

"ELDER RAY POTTER, a Baptist minister, a few days since, sent a singular letter to his church in Pawtucket, R. I., containing an acknowledgment that he had held illicit intercourse with a church sister, and that she would soon bring into existence living proof of her shame and his guilt! The Pawtucket Chronicle remarks—'Our citizens might well shudder at this piece of intelligence, for this is the second offence perpetrated by a clergyman in our village in a few months.'

"We copy this from the Traveller. The other 'clergyman' referred to, is doubtless Barnabas Phinney.

"We had occasion, some time since, to mention Mr. Phinney's labors in the cause of 'moral reform'; by

which mention we brought upon our own head, not a little of sophistical reasoning and testimony not at all to the purpose, apparently intended to make people believe that we had been guilty of a malicious lie. All that we said, however, and more, is capable of conclusive proof. His remarks before the General Association of Massachusetts, at its last session at Dorchester, are remembered.

"Ray Potter has been the editor of something called the 'Pure Testimony.' He is well known for the violent style of his denunciations against various sins. That he has been an avowed partizan of 'moral reform,' in the style of J. R. M'Dowell, we suppose no man can be found in this part of New England impudent enough to deny. We understand that he has left Pawtucket."

We cannot remark concerning this case, for the confession is sufficiently shocking to affect every sensibility, and to warn every soul. To turn the attention from this revolting wickedness, we direct it to a description of another scene, furnished by a Philadelphia print. Hear it:—

"A few weeks subsequent to his departure, the District Attorney of this county was waited upon by Deputy Sheriff Everts, of Weedsport, N. Y., and solicited to render some aid in securing the person of Rev. ——, for an offence which would blacken and disgrace the character of a fiend. Yes; this *Reverend!* gentleman 'labored in Weedsport for the good of souls,' and while prosecuting the work, under the garb of religion, he plotted and accomplished the ruin of a female member of the church! A warrant was issued for his arrest, while he was engaged in a 'protracted effort,' at Danville, and probably having notice of the event, he left the place, and at Williamsport mailed a letter to his victim, inquiring why she had exposed him! It was not enough that the lady should be be-

reft of all which could secure her a place of respectability in virtuous society ! It was not enough, that a stain should be placed upon her character which no tears can wash away, and the grave only efface ! It was not enough that the hearts of her friends should be beclouded with sorrow and sunk deep in distress ! No ! This was not sufficient ; but the seducer was laboring under the supposition that she would cloak his iniquity, and suffer him still to labor on : with one hand ‘converting souls to God,’ and with the other perhaps plotting and accomplishing the destruction of female innocence ! Such was the man, who was aided and abetted by the Baptists and a part of the Presbyterians, in heaping contumely, abuse, and slander upon the Universalists of Monroeton, and upon all those who dared to speak in opposition to the measures which he pursued ! And can they now look their neighbors in the faces ?—Those who are, and ever have been, as respectable members of society as any among their own class—we say, will there not a change pass over the countenance, when they look upon the past and reflect, that with such a man as the Rev. \_\_\_\_\_ for their leader and their guide, they stepped so far from the path of rectitude—so entirely lost sight of the spirit of the Prince of Peace, as to pour out the most bitter reproach upon those who, as well as themselves, look toward the everlasting throne as the dwelling place of a Parent, and the final, happy home of man !”

Nothing can exceed the sinfulness and insult of this individual, if we except some of his brethren of the same faith, and co-workers with him in the conversion of souls. Examine, reader, and ask thine own soul—have the doctrines of orthodoxy restraining power ? Believe it, who can. We cannot, under this flood of light against them. But still farther. We copy from a Boston paper the proceedings of an ecclesiastical council of a

Christian Conference of Erie, N. Y. The committee to whom this case was referred, made the following report:—

“ We, your committee, after a faithful examination of the facts pertaining to the moral standing of Mr. Jere'h Knowles, who to this time has been a minister and member of the Erie Co. Conference of this state, do unanimously report, That he is proved, by undeniable facts, to be unworthy of the confidence of the Christian connection—that he stands convicted of gross immorality, and that he has absconded from this country, and should be published to the world as one of the greatest imposters of the age.

“ DESCRIPTION OF HIS PERSON.—He is in height about five feet and ten inches, weighing about two hundred. His eyes are of a grayish color, his hair rather gray, and his whole appearance indicates a man of strong and hardy constitution. His age is from forty-five to forty-eight years, and when he speaks in public, generally takes off his coat, and speaks with considerable ability, with strong appeals to the passions, often creating great religious excitements. He rides in company with a young lady, not his wife—having left his family and gone, they know not where.

“ ARMENUS ELY, Secretary.”

This is a description of a modern revivalist, by members of his own church! A sad comment this, upon the influence of the doctrine which he preached! Yet still another confession, following an examination and report of a ministerial council of Strafford County, N. H., copied from the N. H. Observer:—

“ The undersigned Ministers of the Gospel in Strafford County, N. H., living in the vicinity of Ossipee, and having for some time been acquainted with the

Rev. Samuel Arnold, recently pastor of the church in that place, feel it a duty, from the evidences of his unchristian conduct, which have come to their knowledge, to make known to the Christian public, that in their opinion, Mr. Arnold has forfeited his ministerial and Christian character, and that they are constrained to withdraw from him Christian fellowship.

JOSHUA DODGE,  
SAMUEL NICHOLS,  
ISAAC WILLEY,  
DANIEL LANCASTER,

DAVID P. SMYTH,  
JOSEPH LANE,  
CHAS. G. SAFFORD."

This is the report, and the confession is as follows:—

"*To the Editor of the N. H. Observer.*

"SIR,—In relation to the many stories of a certain character, which are in circulation respecting myself, I would observe, that I know of only one which has any foundation; this arose from great improprieties on my part, at Ossipee, which fill me with confusion and astonishment, and for which I ought to be deeply humble and penitent before God, for the injury done to his cause; and also for imprudences, by which excitements have been before produced, and the cause of Christ has bled and suffered. And this is not all; I have a whole life to renounce; for in reviewing it, it is now twelve days, that I have been decidedly of opinion that I have been deceived in relation to myself, and have had no good evidence of ever possessing religion. Though I have preached the gospel, and have verily thought I was doing God service, yet I now see so much pride, ambition, and self-regard, in my past ministry and life, that I am led to fear that these have been the ruling principles of my life, and even of my ministry, so that I do not consider myself a *Christian*, much less a *minister*. But if I have made havoc of the church of God and wasted it, I do beg for an interest in the prayers of ministers and Christians. Their *ardent* and *dissim-*

*terested devotedness to the service of God, is that which I most sensibly feel that I need, and it is also that which, of late, it has appeared to me almost certain that I never did, and never should possess.*

"December 24.

SAMUEL ARNOLD."

What can be said of a doctrine, whose most zealous votaries are so reckless? Can it be boasted of, for the sanctity of its influences? One would suppose that its friends would be exceedingly cautious how they speak upon that point; yet, in the light of all this testimony, it is urged upon the attention of men as though nothing had ever happened!

But listen to another mournful description of the daring wickedness and fall of a celebrated revivalist. We copy from a western paper, which saith, over the initials A. B. G. :—

"This Littlejohn has, undoubtedly, carried on his game for many years. He was plausible, cool, and apparently *innocent* in his first movements to entrap females, and proceeded warily, and secretly, from license to license, to the full proposal. Even when, at last, he *was* betrayed by the colored girl, and exposed, none of those he had previously insulted, came forward; but when attempts were made by him and his friends to crush the colored girl, *a few* could bear with the hypocrite and his abettors no longer; but came forward and boldly testified against him before the Presbytery. How many others held back, unable to endure the thought of being cross-examined before a large audience—and how many others more held back, because they would not *testify against themselves*—we have no means of knowing. But enough—ten times enough, was proved against him by church members—*by his own converts*—to warrant his expulsion in deep, lasting disgrace.

"But is this scoundrel the only guilty one—is all the public indignation to be heaped upon *his* single head? May God, in justice to certain deacons and church members, forbid! He had those around him who connived at all his iniquity, deep and damning as it was—who cloaked it over carefully, to keep it hid—who apologized for it, and persuaded credulous females who complained to them of Littlejohn's conduct, that he 'meant no harm by it,' and thus acted as his vile panders—his jackals—to aid him in taking his prey!

"This abominable connivance of professed Christians, at the evil conduct of their fellow-members and preachers, is enough to make any honest and decent man's heart loathingly sick at the very name of Partialism! The men and women who are guilty of it, are nearly as *bad* and quite as *dangerous* to community as are the Fishpools, the Averys, and the Littlejohns themselves. Is it come to this? Are our Presbyterian, Baptist, and Methodist churches to be the 'cities of refuge' for the vile seducers of female innocence—for the impure, the abominable—who, under the cloak of religion, and under the pretence of saving souls from the wrath of their heavenly Father, (!) blight and ruin wherever they can gain access and confidence? If so, let every pure and honest clergyman in those communions come out from their midst—let every yet unblasted flower of innocence be speedily rescued from the blight—let every honest person flee from the pollutions of those churches, for their lives! Are these remarks too strong? We have not yet forgotten Fishpool's case in this city, and that the committee who examined the testimony, and found him guilty of *sodomy*, allowed him to preach a *lying farewell sermon*, afterwards, and then let him *quietly slip* off from the officers of the law! And now comes similar connivance, clearly proved in Littlejohn's case—publicly proved for the *first* time; but who will say how often he had the benefit of its *private practice*?—And *two or three other cases* of such ignoble connivances in this city, **ARE COMING TO LIGHT!** Where will these things end?

" It appears from the testimony of Roxana Van Antwerp, a member of the Presbyterian church, that Mr. Littlejohn insulted her at and during a protracted meeting in South Danville. She immediately informed the lady of the house where he staid. (That lady testified that several other females had come from his room after a scuffle with him!) He called Miss Van Antwerp to his room again, in the evening, and told her she 'had committed the unpardonable sin by not complying,' as she was 'one of his spiritual children, and a member of the Presbyterian church!' Well, the case came before the session. 'There was considerable confusion in the session'—Littlejohn confessed the assault, but pretended that he *meant no harm*—the session made earnest and fervent prayer on the subject, and came to the conclusion that *as there was a revival then going on, RELIGION (!) required that it should be settled*—'they thought that it would damn souls, and that it had better be settled, as it was a very important time!' So they persuaded the girl that he meant no harm by his assault and proposal! Afterwards, when it was feared that the girl might testify against him before the Presbytery, he called on her, and told her not to say anything about it—that she had better damn one soul than a thousand, meaning that 'he had better damn himself, and she had better commit perjury,' than be the means of removing him from the ministry, whereby thousands of souls would remain unconverted, and be damned!

" By the testimony of one of the deacons, at whose house this precious jesuitical libertine boarded at this time, and who did not believe him innocent, it appears that he (Mr. Douglas) 'told Deacon Inglis of it,' who said, 'My God, what shall we do?' They told two others, and the four agreed to have a meeting after Littlejohn's anxious meeting—*the same day* the attempt was made! At that session it was said, What shall we do? It is a very critical time—the Baptists are opposed to our meeting, and we had better *bury it*—i. e. the complaint—and so they buried it; but the

grave would not conceal their iniquity—it has cast it forth to the gaze of an insulted, deceived, betrayed, and indignant community! This deacon, who believed Littlejohn guilty, afterwards kissed Littlejohn, and went along with the church in receiving the eucharist at his hands!

"In view of these, and similar ungodly connivances at the wickedness of their preachers and members, by the Partialist churches, we have asked the questions—Are the Littlejohns and the Fishpools the only guilty persons?—are there none others who should feel a share of the public indignation? Certainly—those churches and church members, who thus connive at, and apologize for, and aid to 'bury' up the iniquities of their preachers, are as deeply guilty as they—are the main causes of their repeated acts of abomination. This connivance of the churches is reducing to *practical operation* the unscriptural and licentious doctrine professed by them—viz., that there is a means of escape provided for the wicked—that God *will* by some means clear the guilty—that not only is the way of the transgressor easy and pleasant, and sin most delightful, but that its punishment is very uncertain, very distant, and easily to be evaded at any time before it draws nigh. It is natural, certainly, that those who preach up that sin is so pleasant, and its punishment so far off, and so easily to be evaded, should fall into its commission. We thank God that Universalism teaches no such delusive, pernicious, and *false* doctrine! And now their churches, not only *believing* that God does *not* judge in the earth—that now is not the judgment of this world—that the righteous are not recompensed in the earth, neither the wicked and the sinner—carry out the principle further, and actually *practise* in delivering the guilty from just and proper punishment when clearly detected—in saving the wicked from detection as long as possible—and in virtually encouraging them to go on in the commission of beastliness, seduction, impurity and murder, by promising them life and immunity, concealment and protection! Will not a deceived community *at least*

open their eyes to the tendencies of Partialism—will they not see its influence on its numerous preachers and believers, who are swept to ruin by it—and will they not, at least, be on their guard against revival preachers and revival churches especially? *Awake!* deceived and deluded mortals—**AWAKE!** open your eyes and see the *fruits* of the trees you are cherishing and cultivating in your midst—*ashes, bitterness, and DEADLY POISON!*”

This is sufficiently explicit in proof of all that we have said concerning the inefficiency and tendency of the doctrine we are now contemplating; and we commend it to the careful attention of the reader. Let not its length deter from a faithful examination of it, and from a perfect understanding of its teachings. Still another experience presents itself for consideration—that of Rev. H. C. Taylor, of Oberlin, Ohio, an account of which is found in the Oberlin Evangelist of Dec. 20, 1843, from which we copy:—

*“To the readers of the Oberlin Evangelist.*

“Just as our paper is going to press, our hearts are overwhelmed with horror in view of painful and astonishing developments affecting the moral character of its late editor, H. C. Taylor. From testimony which admits of no doubt, and from his own subsequent confessions, he is proved guilty of the following crimes: 1. Of purloining money during the past two years from the Evangelist Office, and of embezzling funds sent by mail from subscribers.—2. Of pilfering, more than a year past, from the money-drawer of the Post-office, to which he has had access. 3. Of seduction under aggravating circumstances. Subsequent to the death of his wife, some eighteen months since, he took into his family a young woman of unblemished character to manage his concerns. This woman he seduced. To pre-

vent detection, he advised and concerted with success, the requisite measures to procure abortion. The above is a brief statement of the facts in the case so far as they are known to us. We make on his behalf no apology, we ask none from the community, we know of none that can be made. He had our unwavering confidence so far as related to his general integrity of character; he has betrayed it fearfully. His heart we have not known, but we cannot now account for his conduct, except on the admission of deep and woful depravity. We mourn his fall, but we have no mantle to throw over such heart-rending abominations. Of course he is deposed from his station as editor. Measures are being taken for his speedy removal from every post of official responsibility which he has held in the institution, and in the gospel ministry. Mr. Taylor, with the advice of brethren here, surrenders himself to justice, and the law will doubtless take its righteous course. To us these disclosures were so unexpected and astounding, that for a time we could not realize them as truth, although the facts presented, and the subsequent confessions of Mr. Taylor, rendered a doubt of the reality impossible. We had been for a considerable time painfully conscious that he was not the spiritual man we once thought him to be. One of our number, President Mahan, had often expressed the conviction that his influence was greatly injurious to the Evangelist, and that without a great change in his spiritual state, a change which we earnestly hoped for, he must be removed. Yet none of us suspected that what we saw arose from what now appears. When the first shock of surprise and horror was over, then the steel entered our souls. We knew what grief was, grief for the cause of holiness, of moral reform, of the Sabbath, of the suffering slave, of every good cause of which he had been the advocate before the world, and which his dreadful fall would so deeply wound. The remark of one of our sisters, the wife of our brother who is now in Boston, and whose presence and counsel we so much need at this extremity, will, as well as any other

words we know of express our feelings—‘This,’ she exclaimed, ‘is affliction. We can bury all our friends,’ and she had a few months before followed a dear child to the grave, ‘we can bury all our friends and not be afflicted. This is an affliction.’ But, brethren, ‘though perplexed we are not in despair.’ Zion lives. Her God and Saviour reigns. Truth is the same eternal rock that it was before one of its armor-bearers betrayed it. ‘It is good both to hope, and patiently wait for the salvation of the Lord.’ We anticipate the sorrow, dear brethren, which these appalling announcements will occasion in you. In our own hearts we have realized it all. The blow has fallen. We bleed. You bleed—Christ has been wounded in the house of his friends. While we remember you, will you not remember us, with special interest, at a throne of grace?

“Yours, in deep affliction, in behalf of the Evangelist Association,

A. MAHAN,  
H. COWLES,  
J. A. THOME,  
G. WHIPPLE.”

This picture needs no coloring from us, and we are glad to dismiss it with a single remark touching the evidence which it gives of the inefficiency of the faith professed. O how far is it from sanctifying and restraining a soul given to passion!

Reader, a single witness more, and we have done with this dark catalogue of wickedness in high places. It is that of the Right Rev. Benjamin Tredwell Onderdonk, lately suspended by the council of *the church*. The decree is as follows:—

“It is hereby ordered and declared, that the sentence of this court upon the respondent, is, suspension from the office of a bishop in the church of God, and

from all the functions of the sacred ministry ; and this court do hereby solemnly pronounce and declare, that the Right Rev. Benjamin Tredwell Onderdonk is suspended from all exercise of episcopal and ministerial functions, and do order that the notice of sentence required by said canon be communicated by the presiding bishop under his hand and seal, to the ecclesiastical authority of every diocese of this church. (Seal.)

" Given under my hand and seal this 8th day of January, A. D. 1845.

" PHIL. R. CHASE,  
" Senior Bishop and President of the Court."

With all this before him, where is the individual that will not turn with disgust from religion, if this be allowed the name ? He who has no other light whereby to judge of the claims of religion upon him, will not, if he has ordinary reasoning powers, feel that he can be benefited by it, and will consequently remain away. And we confess, when this cloud of witnesses comes up before us from every quarter, that we ourselves must commend such a judgment, particularly when we remember how many more might be added to this list of unfortunates. We have not been careful, neither anxious, to gather here the names of all who have fallen. Before us is the name of Rev. Charles Sparry, who for circulating obscene works was arrested in Pennsylvania within the last year; that of Rev. Mr. Van Zandt, of Rochester, N. Y., arrested and tried for, and found guilty of seduction; that also of Rev. Dr. Fay, of Charlestown, Mass., guilty of the same offence; and that of Rev. Mr. Rickett, of Worcester, Mass., who left under very suspicious circumstances for parts unknown: and these are not

all, but it is unnecessary to name more. The heart bleeds, the brain reels, and reason is overwhelmed in beholding the sad picture. But let none suppose that it is the fruit of the religion of Jesus Christ. No! if it be the fruit of any religion, it is that of orthodoxy; but this we affirm not now nor deny, but pass to the conclusion of this part of our labors. We have thus far endeavored to write upon the defensive. True, we have drawn some inferences which seemed to us just and necessary; and it may not be without profit to the reader to state in this place definitely what we have done in the accomplishment of our object.

1. We have shown that the claims of the doctrines we have considered, for superior efficacy in working practical righteousness, are entirely unfounded in fact, and also that the weapons which its votaries have used to destroy the faith of others—rather than argument, to which they have been always invited—when employed against themselves, will cut *them* up root and branch, and scatter them to the winds of heaven. And can they complain of this method of disposing of them?

2. We have shown that actual facts sustain the conclusions of our reasoning in a preceding chapter, and that the lives of the faithful in this doctrine are what they might reasonably be supposed to be. To illustrate this thought, we refer the reader to a few plain instances of correspondence. We have said that the representations which this doctrine gives of the character of God, would produce fear, but *never* love; and this has been asserted by one who ought to know, as we have

already said. Did not the Rev. Charles G. Finney say—"The religion of the great mass of the church is not the religion of love, but of fear—they fear the Lord, but serve their own gods?" What could we say more, of the fruits of the doctrine? We know that the religion of fear is not the religion of Christ; but Mr. Finney says this is the religion of the great mass of the orthodox church. Again: we intimated that a soul contemplating the character of God as given by this doctrine, would naturally hate him and his creatures; and with this agrees the language of Dr. Spring, in his Essays on Important Traits of Christian Character, page 125. Said he—"The whole character and work of Christ bear so intimate a relation to the sinner—they so pointedly take the part of God *against* him—they so unequivocally condemn his character and conduct, and will have such a damning efficacy upon him throughout eternal ages, that *when clearly seen, they cannot fail to draw forth the latent enmity of his heart.*" What could one say more, in confirmation of the intimation which we gave in our reasoning? We leave it without further comment. Again: we said that a faith in depravity could not work excellence and purity of character. And does not all the testimony we have given, confirm that statement? It is true that a continued communion with corruption will make one corrupt, unless guarded by living influences. Again: we said that a faith recognizing present pleasure in iniquity, will encourage the soul to pursue it. And is not this confirmed by the cloud of practical witnesses presented? Thus, at every point in the discussion, our reasoning is sustained by this

flood of testimony, not from enemies of the doctrine, but from its warmest friends, beholding the practical workings of their system, yet all ignorant of it. We have said, and we say again, this is a corrupt tree, and from it no good fruit may be expected reasonably. The wisdom that reared it "is from beneath, and is earthly, sensual, devilish!"

3. We shall be asked if this kind of reasoning would not overthrow all religious systems, even the gospel itself? We answer—No! The gospel wars against sin in all its features. It gives us a God of love, and condemns our hatred. It teaches us that we have the power to imitate him, and thus encourages us to do. It teaches us that sin and misery are inseparable, and there is no escape from its consequences—thus guarding us against its temptations and power; hence, when any are sinful, professing it, we know that they live not its principles, and have not its spirit. There is no affinity between them. But not so of the doctrine we are examining. Hatred is in affinity with it, for it teaches that God hates. Sin is in affinity with it, for it teaches that sin is pleasant in its present fruits. And thus on, through all its distinguishing features; hence, when men sin, believing it, they are consistent enough—but not so when they sin believing the gospel, for then they are at war with all their faith. In the one case, therefore, the action, being the fruit of passion encouraged by the doctrine when applied to the soul, is proof of its inefficiency for righteousness, and its falsity consequently. In the other, the action, being the fruit of passion, and condemned and destroyed by the doctrine when ap-

plied to the understanding, *is not* proof against its efficiency and truth. It is only proof against the profession made—so that the argument deduced against the doctrines of orthodoxy from the lives of its professors, is valid, and will not stand against the doctrine of the gospel.

4. We shall be reminded, doubtless, that the lives of thousands of this faith contradict, most clearly, our conclusions. We are happy to award to these thousands all that can be claimed for them of virtue. Our friends are among them, and our affections are with them, but we have this answer to give to the suggestion:—the distinguishing features of orthodoxy have not made them what they are. They are virtuous by other influences, despite their power. The sympathies of our common humanity will do more for a soul than they can ever do. Can a faith in God's anger make the soul love? No! Can a faith in total depravity produce righteous action? No! Can a faith in the pleasures of sin cause the soul to forsake it? No! Can a faith in the miseries of an "eternal hell" purge the conscience from dead works? No! Why then cherish them? We know that they have crushed the hope of millions, and wrung tears of agony from the eyes of millions more, and scattered mildew and death among humanity in terrible profusion. If they do no good, but work this ruin continually, why not let them go, and look to other means for redemption, even to those that have saved the souls of men against all their withering power? Oh that men would awake to this mighty subject, and "cast off the works of darkness, and put on the armor of light," and strip this monster of mischief

and wickedness of its soft clothing, and bring its native deformities out before the vision and understanding of the world! We commend the subject, with our labors, to the critical attention of the reader, and beseech him, as before, to remember that our warfare is against doctrines, not men —against principles, not persons

18\*

## CHAPTER V.

### PRACTICAL EFFECTS OF THE DOCTRINE, AS ILLUSTRATED BY SUICIDES AND MURDERS.

#### Section 1. *Suicides.*

THE mental influences of this doctrine have been exhibited in the former part of this work, and we have no disposition to lift again the veil from that dark picture. The sadness of the former contemplation rests upon the soul, and in imagination it beholds the vast army of crushed and hopeless victims which have been gathered by its fearful power. It sees the vacant stare, the madman's awful frown, the measured tread of hopelessness and despair, and the writhings and contortions of hell's imagined miseries. Its vision rests upon homes made desolate, upon children orphanized, and many buds of promise withered by its deadly touch. It hears the maddened howlings of despair, or its no less painful senseless mutterings; the shrieks and groans and exclamations of the damned already in imagination, and the bitter imprecations and curses and blasphemies which they utter—yea, the cry continually, “I'm damned! I'm damned, and lost forever!”—and it turns away, depressed in every sensibility, to mourn over these fallen victims of a “pestilence that walketh in darkness, and wasteth at noon-day.” It is sickened by its vision, and

would fain bury the memory of it in the tomb of forgetfulness ; but ere it can do this, it is awokened from its dreamy retirement in a remembrance that this giant power, with its thousands of heads and tongues, is abroad to waste and destroy, and that all are exposed to the palsy of its touch—and it hears a voice saying, “ Give the fearful evidences of its doing ; though painful the task ; it may guard the defenceless, and prove a savour of life unto life to many ! ” and it girds itself for the work, and goes with a martyr’s spirit to scenes of blood to gather them. Of this kind is the task of this chapter. And as we look upon the fearful host, headless, weltering in their own blood, or gasping away their little life while its crimson current flows over and around them—or suspended from some fearful point of their own dwelling, perhaps from beam or spar, by lengthened cord, all black with nature’s awful strife against the violation of its sanctity—we are overwhelmed and lost, and know not who of all this dreadful legion to summon for their witness. O that the picture could be drawn as it is, and exhibited, with its crimsoned, gashed, gasping, choking, blackened, shattered, headless, lifeless myriads, to the vision of a slumbering world ! ’T would scare it from its “ ease in Zion,” even if it had no sympathies and love of man and God, by which it could be moved. Where shall we begin this bloody story, painting orthodoxy as it is ? As others have toiled in this melancholy field, to warn the world of danger, we may enter for a moment into the labors of some of them, as a commencement of our work, and then, if we have sufficient spirit left us, we may pursue it

further. Dr. Brigham, in his excellent work "Influence of Religion upon Health," saith, pag. 290, in showing the influence of the teachings of this doctrine:—

"Many in this country believe they have committed the 'unpardonable sin,' and abandon themselves to despair, while others become so on being told from the pulpit, as is frequently done by some clergymen in this country, that if they have ever had their minds much excited on religious subjects, or awakened as they express it, and have not encouraged these feelings and obtained a 'hope,' then in all probability their day of salvation is passed. These become religious melancholics, and not only *often* attempt to destroy themselves, but also their friends and dearest kindred.—I have the particulars of about ninety cases of suicide from religious melancholy which have occurred in six of the northern states—New England and New York within the last twenty years, and most of them have occurred within a very few years.—I have heard of many more cases of like character, and seen accounts of others in the public papers, and have no doubt that if all which have occurred in the northern states within the last twenty years, could be known, together with those cases of insanity from similar causes, but not attended with the propensity to self-destruction, or to the destruction of others, the great number would as much surprise and grieve the friends of humanity, as did the first published accounts of the ravages of intemperance in this country."

And this is the direct fruit of orthodox religion, of teaching that the day of salvation is past, and that nothing but the miseries of hell remain for the soul. There can be no mistaking the cause of this destruction. The doctrine of the evangelical church is responsible for it; and if, as is above intimated, it is as general in its ravages as

intemperance, shall it be tolerated more than intemperance? And will it be supposed that this is the religion of the Bible? Heaven and hell are not farther asunder than this and that. In the excellent work of Rush, upon the Mind, we are told (page 69) that one hundred and fifty cases of suicide from religious causes, occurred in the city of Paris in a single year, and that thirty-two in London were committed during the same time. If half that number in these two cities fall annually by this religion, think of the vast army that are borne away during every period of twenty years—no less than 1860 become the victims of that in which they sought their salvation! And suppose that there are but ten times the population of these places on earth, that exercise faith in this doctrine, and that it exerts a proportionate influence upon that, then we have no less than 18,600 victims every twenty years, or 930 annually gathered to the tomb by this mighty slaughterer! And shall it be called the religion of Jesus? O dishonor not the Saviour so much! But our reckoning is faulty. Doubtless it is infinitely below the reality; yet it may tend to awaken thought, and guard the soul against this fearful enemy. But note for a moment what Dr. Edwards said in "A Narrative of Many Surprising Conversions in Northampton, and Thoughts on the Revivals in New England," as quoted by Dr. Brigham, page 275 of his "Influence upon Health." He had been speaking of a powerful revival, and concludes thus: "Finally it began to be very sensible that the Spirit of God was gradually withdrawing from us, and after this time Satan seemed to be more let loose, and raged in a

dreadful manner. The first instance wherein it appeared, was a person's putting an end to his life by cutting his throat." This man was of a melancholy temperament, "became exceedingly concerned about the state of his soul, grew discouraged, and the devil took the advantage, and drove him to despairing thoughts." This suicide seemed likely to become contagious. "After this," says Dr. E., "multitudes in this and other towns seemed to have it strongly suggested to them, and pressed upon them, to do as this person had done. And many that seemed to be under no melancholy—some pious persons, that had no special darkness or doubts about the goodness of their state, nor were under any special trouble or concern of mind about anything, spiritual or temporal, yet had it urged upon them, as if somebody had spoken to them, 'Cut your throat! now is a good opportunity—now! now!'"

Here, again, is the fruit of the doctrine we are considering, of a revival of its influence—first melancholy, then suicide! This is attributed to the devil by the Doctor—yes, to the devil of orthodoxy, nothing more, nor nothing less. There can be no mistaking its fruit. It is an adversary to man, ever has been, and will continue to be until displaced by truth which maketh free. For farther evidence of its effects, peruse the following. The victim was the wife of a Presbyterian clergyman. We copy from a Boston paper:—

"*Dear Harriet*,—I embrace the first moment at command, to communicate to you the most melancholy intelligence. Death seems to have become the common topic of correspondence between us; but never before have we been constrained to announce it under

such awful, such aggravated circumstances. Brother Joseph's wife is gone—but, ah! how shall I relate, that in a paroxysm of derangement she perpetrated the fatal deed, and fell by her own hand.

"For about three months she had been in a very melancholy and even despairing state of mind. Her exercises have been very singular since the fore part of last summer. At that time she gave up her hope, was greatly distressed in mind, and for a few days, seemed partially deranged. From this extreme distress, she was brought out into most marvellous light. Through the summer and fall, she rejoiced in that light, and exhibited a life of the most exemplary Christian. Her humility, deep conviction of her depravity, reverence and love for the character of God, were remarked by all her friends. From that time she seemed to lose her hold on earth. She labored very hard through the summer to supply the necessities of the family; this, together with the intensest of her religious feelings, seemed to impair her constitution; she became nervous and extremely distressed in mind; complained of most horrid temptations of the adversary; could not eat nor sleep much; became almost indifferent to every earthly concern. We hoped, indeed, to see her triumph again over her spiritual enemies; but alas! this solace was not permitted us. She continued in this state of fixed despondency—refusing to receive any consolation—said her day of grace was past—that she had committed the unpardonable sin, and there was no mercy for her. She said she felt as if given up to the power of the adversary; would sometimes inquire with solicitude, whether there was danger of her being left to destroy herself—said she was tempted to it. But though (for wise reasons) she was permitted to commit the fatal deed, we cannot but hope, that in her death she triumphed. The act we think was not her own, as it was perpetrated without the use of her mental powers. She ever manifested an abhorrence of sin, and even during her exquisite suffering, was the greatest ex-

ample of patience and submission I ever saw. In full expectation of eternal misery, she would say, God was perfectly just. She felt very anxious that others should flee from the wrath to come.

"Sometime previous to her dissolution, she seemed impressed with the idea that she could not live long; wished me to take the babe, and exercise a motherly care for all the children. On Wednesday of last week, brother John took her to the house of a friend, about twelve miles distant, for the purpose of recreating her mind. It was proposed to leave her there for a fortnight. After brother left her, she grew worse: Sabbath evening she proposed to go home. The family tried to discourage her; the travelling was bad, and the night dark. She said she should never see her family again, if she did not go that night. They told her they would carry her the next morning. She seemed in a measure pacified, and retired to bed about twelve o'clock. In the mean time, Mrs. B. had the precaution to secrete the razor; she also slept in the bed with her. Mrs. E. arose in the morning before it was light; Mrs. B. also arose as soon as she could; but before she could get on her clothes, Mrs. F. had found the fatal instrument. Mrs. B. perceiving she went to the spot where it was laid, seized hold of her, and demanded what she had got? She answered not a word, but forced herself away, and fled with all her might. Mr. B. pursued as fast as possible; but the distance she had got from him, and the darkness, prevented his discovering her. There was a bridge about a dozen rods from the house; from this she precipitated herself, after giving herself the fatal wound with the razor. Mr. B. concluding she had started for home, went over the bridge some distance; but as it grew light, and he could not perceive her, he grew more alarmed; returned and alarmed the neighborhood; she was soon tracked by blood to the bridge, and discovered floating a little distance down the stream."

This, in reality, doubtless beggared all descrip-

tion, and was the legitimate effect of a faith in endless woe. She thought she had committed the sin unpardonable, and nothing remained for her but ceaseless burnings, to which she would prematurely hasten. O ! horrible !

But read again from an accredited secular journal :

*"Fanaticism and Suicide.*—The Greensburg (Penn.) Argus, gives the following account of a suicide committed in that neighborhood. 'On Sunday last, the 20th inst., an inquest was held over the body of the wife of Mr. Jacob Corey, a resident of Unity township, who was found that morning suspended by the neck, with a hank of yarn. She had been laboring, for a few days previous to her death, in an awful situation, under the influence of religious excitement, believing that there was no hope for her hereafter. On the evening before she committed the rash act, she had retired to her bed, with somewhat of a more relieved mind, which induced her husband to believe that all would soon be well, but vain was his hope. He fell asleep, and on waking, he discovered that she had fled : he immediately went in search and found her about three o'clock in the morning, in the manner above described, without one spark of life remaining in her. Six children, one only four months old, are left to bewail the loss of a tender mother, and a husband that of an affectionate wife.' "

The missions of destroyer and robber were united here. The doctrine of infinite woe slew the mother, and robbed the children of protection and care. What of evil will it not do ? The following is painfully interesting :—

" A suicide of a most melancholy character occurred on Wednesday afternoon, at the corner of Seventh Avenue and 30th street. From the evidence adduced before the coroner, it appeared that Mrs. Elizabeth

Hustin, twenty-nine years of age, the wife of a respectable weaver of the above place, had for a considerable time been laboring under a high degree of religious excitement—more particularly so since having heard a sermon from Rev. Mr. Raymond, that impressed her solemnly with the conviction that she was a great sinner and would not be saved.

"In consequence of the concern she experienced on this subject, and on which her mind continually brooded, she became, as was supposed, partially under the influence of a religious monomania, and declared that 'she was Jesus, the Lamb of God'—that 'the Jews were looking for the second coming of Christ'—that 'she was Christ'; and with other similar expressions continued to indulge for a considerable space of time.

"For several days past she had been in a state which had rendered her incapable of attending to the domestic duties of her household, and had requested her husband to take her to Blackwell's Island, to prevent her from injuring her children. On Wednesday morning, however, she became more tranquil, and prepared breakfast for the family—but about four o'clock in the afternoon, she went into the bed-room, but returned, and took stealthily from off the mantel-piece, a razor belonging to a boarder, and afterwards a Bible, with which she again entered her bed-room, and locked her door, as was supposed for the purpose of prayer.

"Some time after, her husband went to the door and knocked, but receiving no answer, forced open the door, when the horrid spectacle of his wife lying dead on the floor, with her throat cut almost from ear to ear and weltering in her blood, presented itself. He instantly raised an alarm, and the other members of the family rushed into the room only to gaze on the bloody body of the deceased at a late hour on Wednesday night, and the jury returned a verdict that she committed suicide by cutting her throat with a razor, during a fit of mental derangement, caused by religious excitement."—*New York Express.*

**Mark the cause**—“she was a great sinner, and would not be saved”—and the verdict, “she committed suicide by cutting her throat with a razor, during a fit of mental derangement, caused by religious excitement.” The razor and the halter are the deliverers of the votaries of this religion, from the insufferable miseries which it brings upon them. How long—O how long shall it continue?

The following is from the Sun and News Register:—

“Mrs. Giles, of Eaton, N. H., cut her throat Oct. 7, and though she was but a few moments out of sight, her spirit had left its tenement of clay, and plunged into boundless eternity. She had come to the conclusion, some time before this, that she had sinned away the day of grace. Poor woman! She had forgotten that God is love—that he is good to all, and his tender mercies are over all his works. O, when will men cease to give God the character of an unchanging tyrant—when will his professed teachers learn that the gospel is good news of great joy which shall be to all people.”

Again, saith the Ontario (N. Y.) *Phœnix*:—

“A Mr. Ephraim Taylor, of Phelpstown, in this county, committed suicide by hanging himself, on the 2d inst. He was a respectable independent farmer, one of the oldest settlers in the county, and had been a member of the Methodist church for forty years. He was in a state of insanity, supposed to have been caused by religious depression.”

From a western paper we have the following:

“Mrs. Vaill, the wife of an orthodox clergyman, Rev. William T. Vaill, lately a missionary among the Osage Indians, recently returned to Connecticut, and

in despair of the mercy of God, believing endless damnation was her inevitable portion, was driven to madness, and ended her wretched life by hanging herself."

The reader will recollect also the case of the wife of the Rev. R. S. Storrs, who put an end to her life by hanging herself. She thought that God had "laid her in the lowest pit, in darkness, in the deeps, that his wrath was lying upon her, that she was cast out of his sight, and should never be again permitted to look towards his holy temple." She longed for death, and it came. Another case—that of Rev. Mr. Lovejoy, of Albion, Me., who committed suicide by hanging. Orthodoxy caused his derangement. But why should we multiply evidences upon this revolting theme? The records of the deaths of many more by the same cause, are with us, but why should we give them? If the two hundred and eighty which we have produced, are not sufficient to show the practical effects of orthodoxy, the same number of thousands would not be.\* It is continually slaying its victims. And in most of the instances named, a feature of the faith which has not before been particularly considered, is brought to view most distinctly. It is that of the unpardonable sin, embracing the idea of the possibility of sinning away the day of grace. Its legitimate fruit is despair, and death is the practical result. No other can possibly flow from it. And is not this an unanswerable argument against its truthfulness? Did Jesus give any precept, or teach any doctrine calculated to give despair and death? Were not the vilest who came to him, forgiven?

\* About thirty cases more were prepared for the public eye, but are necessarily omitted.

And did he not explicitly teach that he would "draw all men unto him?" He came "to save men's lives, not to kill them;" hence it is unreasonable to suppose that any of his teaching can work such a fearful result. And with astonishment we contemplate the zeal with which a portion of the world hug this monster to their bosoms, and call it holy, in the presence of its damning work; and with no less astonishment do we look upon the coldness and apathy of the other portion while they behold its continued slaughter. The asylums and the tombs are groaning under the burden of its victims; yet men look quietly on, and think it holy, because it has been baptized with the name of religion! Suppose some demon should, under the name of religion, find his way to the secret chambers of different families in a single town, and take from year to year a single member of them by murder. Would the people look coolly on? No! they would rise in arms, and swear upon the altar of the sanctity of human life, that they would not rest until deliverance came in securing the murderer. Yet this doctrine, more infernal in its work, goes unrebuted from year to year, and fills its ever-craving maw with the fairest of our land by scores. Why not arise in the dignity of truth omnipotent, and say, This work must cease? O what a mission yet for Jesus' gospel, not upon the islands of the sea, but in Christian America! Here the spoiler lives, and scatters death, from the sacred altar, through all ranks to childhood and infancy. Shall it live? God forbid!

### Section 2. *Murders.*

STILL we pursue the painful task, and note a deeper shade of woe, if possible. The enemies of impartial grace, and of a resurrection to immortal life for all, sometimes ask, in their burning zeal, why its votaries do not slay themselves, and hurry off to heaven upon the pyramid of their own iniquity, away from the troubles of this present world; and though they ask not with any purity of motive, yet it is well to answer here. Those who thus believe are not *afraid to live*. They feel as the apostle did, when he uttered that memorable expression, "For me to live is Christ, and to die is gain;" and as did another having confidence in God, "All the days of my appointed time will I wait, till my change come." These are the reasons why we slay not ourselves and children, and hurry them to heaven. Parents of this faith fear not that their children should live. They *desire* them to live and grow up to usefulness in the world, and serve God in their day and generation, and go when God calls for them, in the triumphs of a living faith, home to blessedness and glory. We have shown why the votaries of the doctrine we are contemplating, slay themselves, and are about to show why they slay their children, and hurry them away from earth, weltering in blood, upon the pyramid of *their* iniquity; and we think it will appear that they exercise a greater wisdom and mercy in this respect, than in many others. We are to show

how rational their conclusions are, notwithstanding the dreadful result. As bloody as it is, we would not say that it is not the best that could be made, with such a faith. We will not task the reader heavily, in this bloody, painful chapter. Our own spirits droop, and sicken, and faint with the horrid contemplation. When, in imagination, we behold the mother gashing the infant of her bosom, the child of her heart, even unto death, and sit and smile in the triumph secured fiendishly, our souls turn away to seek relief, and ask the cause. We find it in the evidence to be presented. Pinel, as quoted by Dr. Brigham, in the work to which we have already referred, gives the history of one, who "after hearing a sermon that convinced him he was damned, went away and killed his children, to spare them the same fate." He felt that he could be no more than damned, do what he might; and his children being innocent, and subjects of heaven, he would take them away before they had sinned—for if they continued longer, they might expose themselves to endless woe. Did he not reason rightly, and as affection would reason? And all through the influence of a faith in damnation endless. The practical effect of the doctrine is clearly witnessed here. 'Tis murder! Again, from the same author, page 241: "A young woman," says Esquirol, "after having experienced some domestic trouble, believed herself damned; and for six months she was tormented by a desire to kill her children, to save them from the torments of another life." Here again, the same effect followed a similar cause—a faith in the doctrine of orthodoxy. Here is a reason why parents of this faith

kill their children. They dare not nurture them in view of the dreadful exposures to which they will be subjected, which will sink them ultimately in perdition, possibly. We present another case from a French journal, which saith :—

“ A recent and very distressing case of religious fanaticism, has filled our little village with horror and dismay. To give publicity to such an outrage, involving, as it does, consequences of such an extent and importance, is a duty which we owe to our country and the world at large, since it may serve as a salutary warning to those who are entrusted with public business of religious instruction, and also, if these should deem it their interest to inculcate principles and doctrines leading to such appalling crimes as the one now put upon record, the community will at least see the necessity of steadily and unremittingly watching over a system so corrupting and debasing.

“ On Sunday, July 18, a poor laborer, who lived in the neighborhood of Salbert, found at his return home from mass, one of his children, two years old, motionless and lifeless. The other, five years old, was senseless, though the spark of life was not quite extinct. The mother, sitting quietly by his side, showed no signs of grief, or sensibility. The unfortunate father, horror-struck at the spectacle, and almost out of his senses, asked an explanation of his wife. She told him ‘ not to discomfort himself, for she had just despatched her two little angels to heaven.’

“ She then used a few arguments to induce him to join in her maniacal exultation. Several neighbors, alarmed by the shrieks of the father, ran to the house. They heard the same story from the poor fanatical mother, who on her trial repeated it over again before the court of justice. She stated that ‘ she had begun with the youngest of her children, round whose neck she put a rope with a running knot, which she kept tight full half an hour. She afterwards went towards

the second child, who was still asleep in the bed. The pain having started the child out of his sleep, he asked her, crying, why she hurt him so. She told him to remain quiet and not to cry, that the pain would not last long, and that he would be very soon perfectly happy.

"It was remarked to her that another child entrusted to her care by the Superior of the Hospital at Rhodes, had been found undisturbed in the cradle, and without any marks of violence. She said in answer, that the child was not her own, and therefore she had no wishes to take the trouble to ensure its felicity, thus concentrating her cruel solicitude on her own children exclusively; a proof this that she felt like a mother, even while laboring under the most woful abstractions of maternal tenderness.

"Yes! this woman possessed the heart of a mother, possessed as tender and affectionate a heart as the best of mothers. Had you seen her on the seventh day after the horrible tragedy, when she was conducted, by order of the court, to the grave of her beloved son; had you seen her bending over the putrid corpse, heedless of the noxious effluvia, and in accents which beggar imitation, pressing his head to her own bosom, you fair must have confessed that this woman must have been thus cruel from an excess of maternal love, viti-ated however by religious fanaticism."

Those who have been religious teachers, for any considerable time, of this doctrine, have had warning from time to time, yet they continue, under all this awful light, to pour damnation upon the land, and murder, as its accompaniment, through their influence, and "deem it their interest to" do so, and the people have not "discovered the necessity" of guarding "steadily and unremittingly" against them. The reader can discover here, what maternal tenderness will do in the dread alternative between an early death in inno-

cence, and a long life which can by any means expose to endless woe; and also how utterly impossible it is to reconcile the spirit to such a fate. If impossible for the mother, "who may forget her child," how much more impossible for God, who cannot forget, and whose love is greater than all mothers'! Certain it is, God and endless woe cannot both exist!

Again: Dr. Brigham remarks that in six of the northern states, New York and New England, he has found "thirty cases" of religious melancholy, "leading the unhappy sufferers to kill, or to attempt to kill, their children or dearest relatives, believing they should thereby ensure the future happiness of those they destroyed." Can there be any possible doubt in regard to the practical effects of this doctrine, with such light upon the mind? No! they are murder. Read again:—

"*Horrid Fanaticism.*—On the 27th ult., Mrs. Lydia, wife of Henry Herkimer, of Exeter, Otsego Co., put an end to the existence of her child three months old, with cutting its throat with a razor, in such an effectual manner as almost to sever its head from its body. She has been deranged at intervals for nearly a year past; and her partial insanity is reported to have proceeded from a gloomy and desperate state of mind, occasioned by imagining herself a reprobate, and the sentence of perdition stamped upon her eternal destiny."—*New York Baptist Repository*.

Out of their "own mouths" are they condemned, yet they see not. "Happy is he that condemneth not himself in that thing which he alloweth." Still farther from a western paper:—

"Mr. Alfred Philbrick, of Newark, Ohio, has lately

become a raving maniac, in consequence of attending a protracted Methodist camp-meeting, where the terrors of hell and damnation were set forth in all their imagined horrors. Soon after he returned home, believing he had got religion, was born again, &c., he began to think of the awful condition in eternity that awaited his unconverted relatives, and thinking the parable in Luke xiii. 6-9, directed him to 'cut down' those unfruitful trees, not daring to 'wait a year' to see whether they would 'bear fruit,' he took an axe and commenced 'cutting down' his *brother*; and after mangling him terribly in the arm and thigh, went to his father with the same weapon, and cut him dreadfully on the shoulder. But fortunately, before he had quite completed the work of death, a neighbor came to the rescue of the father and brother, and the poor maniac was taken away from his murderous religious revelry. He is now confined in the county jail, but is still a perfect maniac, and regrets that he did not kill his father and brother, as he believed 'God Almighty had commanded him to exterminate them!'"

How awful! yet how perfectly consistent with his faith! He desired to imitate his God. He believed that he would cut them off in a future world, and why should not he begin the work in this? How abundantly does this sustain the remark made in the first chapter of this work, touching the practical inefficiency of the doctrine, wherein it is said, that one, to imitate a hating God, must hate. We may say now, that such *will* be the fruits of a living faith of that kind. The doctrine cannot be applied practically in any of the relations of life, without producing "confusion and every evil work," misery and death.

The following appalling history is from a New York paper:—

"A Mr. J. Miller, of New Canaan, for many years past a very respectable member of the Congregational church in North Stamford, under the pastoral charge of the Rev. Mr. Fuller, on Thursday night last, killed his two children, and nearly killed his wife, while in a state of aberration of mind. The circumstances which led to the act are as follows:—Not long since, the church at North Stamford held a 'four days' meeting.' Mr. M. was constant in his attendance, and was apparently much exercised in his mind with the religious services of the meeting. On Friday, the 2d inst., he attended a similar meeting, at New Canaan, conducted by the Methodist persuasion; on his return home, he told his wife he should do no more work, and that he intended to leave all his temporal concerns to Providence; and prepare himself for death. From that moment, he commenced fasting, declaring he should in future live upon faith—he then occupied most of his time, during the hours for labor, in reading the scriptures or at prayer. On Thursday morning last he told his wife she must not cook any viands, but that she and the children also must fast; with this request Mrs. M. complied, suspecting his mind was not altogether rational. The neighbors during this time had not discovered anything in the conduct of Mr. M. to excite their suspicions of his insanity. On Thursday night he retired to bed at his usual hour, with his family, consisting of wife and two children, one three and the other one year of age. About midnight, a thunder shower rose, and the noise of the thunder awoke them from sleep. Mrs. M. observed to her husband that the shower was very heavy, to which he replied, 'Yes, the day of judgment is at hand, and we must get up and prepare for it.' He immediately left his bed—took his elder child and commenced beating it in a terrible manner, to keep (as he remarked at the time) 'the devils off.' Mrs. Miller sprang out of bed and interposed—Miller let go of the child and seized her by the hair of her head, and before she could extricate herself from his grasp, he tore all her

night-clothes off, and bruised, bit, and scratched her flesh most shockingly ; on making her escape she fled below stairs, and he followed close after her—in her attempt to pass the outer door, he caught her by the ankle, she fell outside, the door at the same time closing ; in this condition she lay nearly an hour, naked, and the rain pouring down in torrents, he, during the time, holding her by the ankle inside the door. He finally, and of his own accord, let go his hold, and she fled to the nearest neighbor, almost lifeless. The neighbors, being alarmed, repaired to Miller's house, and found him ranging about it ; the windows were mostly stove to pieces—the younger child was found lying in the weeds, about two rods from the house, awfully wounded in several parts of the body by blows apparently inflicted upon it with a hoe—it lingered a few hours and died. The other child was found a corpse in the cellar, wretchedly mangled. From traces of blood and other appearances, it is supposed that the last mentioned child was killed by beating its head against the casings of the window in the chamber in which the tragedy commenced, and that the body was then hove out of the window and afterwards taken up and thrown through another window into the cellar. Mrs. Miller remained at the house where she first gave the alarm, and where she yet remains, unable to leave her bed, in consequence of the injury she received."

In this is discovered how the doctrine under consideration will brutalize the heart, and give it the demon spirit—how it prostrates all the affections of the soul, destroys its sympathies, and crushes all its nobler powers, and prepares it to engage in any service of the passions. It takes away the tenderness of the parent, and the regard of the husband, and gives in its stead its own maddening and murderous spirit, and encouragement to gratify it. But read again attentively, from a Boston paper :—

"THE SUMNER MURDER.—We understand that Mr. Butterfield, of Sumner, who lately murdered his wife and two children, to save them from the torments of hell, was rational on all subjects but that of religion,—and that his insanity in relation to this, was nothing but that state of mind which naturally results from a very sincere belief in the doctrine of endless misery. His mind became impressed with the vividness of the torments of hell, by visiting in Portland a scenic representation of damned spirits. He returned home greatly troubled in his mind, and finally concluded that he had committed the unpardonable sin, and that there was no hope for him. But he thought his family were less wicked than himself, and that there might be hope for them. Out of love for their souls he concluded to kill them all. He announced his determination, very coolly, to his wife; but she could hardly think him serious, and gave herself no trouble on account of his expressed purpose.

"One day last month, whilst engaged cutting wood at the door, his wife requested him to bring in an armful to replenish the fire. He did so, bringing with him also his axe. As he laid the wood down, he remarked, 'Wife, I believe I must kill you,' and instantly wielded a blow at her head—the axe entered the back a little below the neck, cutting off the back bone. He next flew at a boy and buried the axe in some part of his body; he then killed a young daughter at one blow. An elder daughter in the house fled to the woods, where a brother was engaged in making sugar. He gave chase to her; but she concealed herself and escaped to give the alarm. On returning to the house, he found that his wife and one boy were not dead; on the contrary, that the mother had succeeded, by the help of her mangled boy, in reaching the bed, where she lay in her blood—the boy in his blood on the floor. He renewed his attack by burying the axe in his wife's head, and killing the wounded boy. When the neighbors arrived, they found him in the room, very piously surveying the murdered bodies of his household. He

expressed no regret—said he had but done his duty—he ought to save his family from hell if he could, and this he had partly done. As for himself, he was a reprobate; there was no mercy for him—he had committed the unpardonable sin, and he was ready to die any time and know the worst of his fate. He wished to live long enough to perform the same act of mercy to his surviving children; but if they arrested him, he trusted he should be hung.

“He felt that his family were then safe, but that if they continued longer, they too might commit the unpardonable sin and suffer endless woe—and to save them from such a fate, he felt that it was his duty to murder them, knowing that it could be no worse for him, and that it would add nothing to his torment.”

The contemplation of such a scene makes the soul weep; and it would, were it not to awaken thought, bury it forever in oblivion. But all men should know what this cruel doctrine has done, and what it is still doing, against the peace, happiness, and hope of the world. O that its ravages might be stayed by the succeeding and peaceful influences of the gospel of a risen Saviour! Then man would feel the glow of love, and the blessings of a communion to be continued through eternity. In the picture we have given, will be seen the reason why believers in this doctrine wish their children to depart from earth in innocence, and also why they slaughter them. If they wait longer, they fear they may be miserable eternally; and as is above said, they feel it a duty, if possible, to save them. Reader, this is Orthodoxy as it is. Here are the practical effects of it. The picture is not exaggerated. It is faithfully drawn, but not too highly colored. To do this is impossible, for no stain is deeper than

that of the blood of children butchered by their parents. The power that will seduce to such an awful work, will accomplish any purpose with the soul. There is no safety in it. Its reign has been too long already. It should be driven from the abodes of men, and from the world from whence it has driven millions. Let it perish, and its memory be forgotten. We are not unmindful here, that our conclusions will be deemed by some erroneous, and by others uncharitable and severe—but we see not why they should be. The testimony given is not our own, but that of the unfortunate sufferers. They have said their faith was the cause of their ruin. That faith was one embracing the idea of sin unpardonable, and misery eternal, as they themselves have defined it. Why, then, should we be thought uncharitable? It will be said, doubtless, that there are thousands of believers in this doctrine, who are neither insane, nor suicidal, nor murderous in their spirit. There are many who *profess* a faith in it, that are sane, but they make it not a personal matter—they bring it not home to their own hearts and families. Their faith embraces some ungodly neighbor, some enemy whom they hate, and to whom God would be just if he should “pour out the vials of his wrath” upon him. It comes no nearer to *their* homes than this, and this is comparatively comfortable—yea, they can rest securely and sleep soundly, while the most awful descriptions of this wrath are given for others; and they can imagine sometimes, that the misery which they will endure, will enhance greatly the happiness of heaven; and when this appears a conclusion too barbarous to their sensibilities, they

can then imagine that they shall be so changed as to take no note of the deep wailing that will continually ascend from the miserable. This is the manner in which this faith is cherished by the multitude. If they are asked, Do you expect to be miserable? the answer is "No." Who then are to suffer? "The finally impenitent," is the answer. They all feel that *they* are safe, that rest so easily with this faith; and if themselves and theirs are so, all appears to be well with them. Like the poor woman to whom we have referred, who murdered her own children that they might escape eternal burnings, but spared another committed to her charge that was not her own, upon being asked why she did so, replied—"The child is not my own, and therefore I have no wish to take the trouble to insure its felicity." It was enough for her to know that her own children were safe. And thus, when the multitude consider themselves and children so, no particular sadness comes upon their spirits. O it is not a faith in endless woe that gives them their peace, but a comfortable assurance of their own, and the salvation of their friends. And we may say, without fear of successful contradiction, that there never was a believer in this doctrine, who made a personal application of this faith to himself, or those he loved, that could continue sane. Insanity and madness have been, without exception, the portion of all such, as has been shown abundantly in the former part of this work, ending in innumerable cases, as we have reason to believe from what we know, in suicide for themselves, and murder for their dearest friends. These are the legitimate fruits of a living faith in

it. We feel, therefore, that we have dealt truly with, and kindly by it. It has been our intention thus to do. And we cannot close our task without inquiring seriously, and pressing the inquiry upon the attention of the reader, Is this the religion of the Saviour? Is this the Christianity of the Bible? No! one is from above, the other is from beneath. And in the language of one significantly eloquent, we would say in behalf of Christ's religion—"Christianity has no tendency to break the human spirit, or to make man a slave. It has another aim, and as far as it is understood, it puts forth another power. God sent it from heaven, Christ sealed it with his blood, that it might give force of thought and purpose to the human mind—might free it from all fear but the fear of wrong doing—might make it free of its fellow-beings—might break from it every outward and inward chain." This, orthodoxy, as a system, has no power to do. Our task is finished. It has been painfully humiliating; but, conscious of duty, we have performed it. And if it shall tend to awaken proper thought in a single soul, we shall not have labored in vain, neither without our reward.











**Bookbinding Co., Inc.**  
**300 Summer Street**  
**Boston, Mass. 02210**

3 2044 054 767 637

**B**ookbinding Co., Inc.  
300 Summer Street  
Boston, Mass. 02210



3 2044 054 767 637

